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THE TESTIMONY
OF
PROFANE ANTIQUITY.

THE TESTIMONY
OF
PROFANE ANTIQUITY

TO THE ACCOUNT GIVEN BY MOSES

OF
PARADISE

AND

THE FALL OF MAN.

BY

MATTHEW BRIDGES.

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THE TESTIMONY

PROFANE ANTIQUITY

TO THE RECENT HISTORY



MATTHEW BRIDGES

LONDON:

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PREFACE.

THE following pages are a compilation from manuscript observations, which the author has been in the habit of making, for some years, on the various works it has been his lot to meet with. It never appeared to him a legitimate expenditure of time, that so many writers in the learned languages should be perused, merely for the purpose of admiring or imitating their elegance of style, their originality of thought, or the glowing splendor of their genius. Both at home and abroad, therefore, he has aimed at connecting a nobler object with the study of the classics: and availing himself of the useful labours of

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Gale, Owen, Godwyn, Vossius, Stillingfleet, Bochart, and Bryant, he conceived that considerable and important evidence might be extracted from profane antiquity, in favour of Divine Revelation. It is true, perhaps, that no such testimony is needed, as the holy scriptures contain abundant internal evidence of their genuineness and authenticity. Yet the employment may not be deemed unuseful, which contributes something, in however humble a manner, to the augmentation of the already innumerable proofs, that the bible is the book of God, bearing on every page the stamp of inspiration.

Should the present design prove an acceptable one, another volume, on some future occasion, may be added, respecting the history given by Moses (not particularly of the deluge, as that has been so ably exhausted, but) of the various circumstances subsequent to the diluvian period. This will account for the following introductory observations taking rather a wider range, than merely the present subject would have rendered necessary.

Since the completion of this treatise, Mr. Faber's three quarto volumes on the -Origin of Pagan Idolatry, have been put into the hands of the author; who was agreeably surprised at finding several of the sentiments in that erudite work, corresponding with his own. Yet, considering all the circumstances, he does not conceive the present undertaking to be superseded by the superior merits of that noble, and laborious, but unfortunately less accessible publication.

Some of the principles laid down in the course of the ensuing dissertation, may possibly appear too often repeated. The writer has doubtless done much for which an apology is necessary; but he ventures to conclude his preface, with a passage from that prefixed to the Hierozoicon by its incomparably ingenious author, whom he has sometimes attempted (*magno intervallo*) to follow through the fields of learning; *stylum quod attinet, nemo a nobis expectet mellitos verborum globulos, et dicta quasi sesamo et papavere sparsa;*

Ornari res ipsa negat, contenta doceri.

ERRATA.

Page 26, line from the top 4, for *tower*, read *lower*.

Page 154, ditto 1, *Atafanta*, read *Atalanta*.

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AND

THE FALL OF MAN.

IN the early ages of the world, there happened certain events so momentous in their nature, and so important in their results, as to attract the attention of all who lived upon the earth at that time; and in consequence, they became objects of attention ever afterwards.

The traditionary history of each of these wonderful occurrences descended from generation to generation, and however from distance of time, and other causes, it might vary in minor particulars, retained always its most striking features. At length a divine revelation was given, perfect of course in all its parts, and bearing on every line the impress of its Almighty Author. This signal favour of provi-

dence was appropriated to one peculiar people; and for the wisest reasons, other nations were left destitute of so unspeakable a blessing. Yet every tribe, in the meanwhile, preserved, with the most religious reverence, its own accounts of what had happened in past ages; and these various traditions, as gathered from the best writers of antiquity, being found to possess a striking agreement in their main outline, with the inspired history, afford singular but important proof of its genuineness and authenticity.

What a learned author has remarked respecting the traditions of the deluge, and its subsequent circumstances, will apply to almost all others. "It is observable, that the further we go back the more vivid the traces of the truth appear, especially in those countries which were nearest the scene of action. But the reverse of this would happen, if the whole were originally a fable. The history would not only be less widely diffused, but the more remote our researches, the less light we should obtain; and however we might strain our sight, the objects would by degrees grow faint, and the scene terminate in clouds and darkness. Besides this, there would not be that correspondence and harmony in the traditions of

different nations, which we see so plainly to subsist. This could not be the result of chance, but must necessarily have arisen from the same history, being universally acknowledged.”*

The report of any extraordinary fact must have arisen from some quarter or other; and when or wheresoever it was first published, the relation of it would naturally excite curiosity in the first hearers, and lead them diligently to inquire into the truth of it. Now if they had discovered that the report was false, or groundless, the history would have been immediately discredited, and the narrator and his narrative been no more heard of. But when traditions are found to prevail universally, we may feel morally certain that the events to which they refer did actually happen; and though these oral and uninspired accounts may differ in subordinate details, more or less from the *inspired and true one*, confessedly prior to them all, we may assert of the relators of them what Scaliger has said of the Greek historians: “that they ought rather to be pitied for not having had the advantage of more authentic antiquities and records to set them exactly right, than to forfeit their authority for such deviations from the

* Bryant's *Analys. Ancient Mythol.* vol. iii. p. 433.

truth of the story, as render their confirmation of the sacred history much stronger, because much less to be suspected, than if they agreed with it in every circumstance,"—so that the very inconsistencies of heathen history are thus made to bear an unwilling witness to the truth, and perfection of the account given by Moses.*

It may be proper to offer a few observations, by way of introduction, on the causes of that mixture and confusion of traditionary memorials, which is found to exist throughout mythology. Sometimes traditions relating originally to one personage, are attributed to another, or even to two or three different characters; or,

* Catcott on the Deluge, pp. 76, 79. And to this may be added, Bishop Huet's argument of common consent, after the manner of Aristotle. "*Quæ plurium ergo demerentur fidem, majorique omnium admittuntur consensu, clariora ea esse et certiora fatendum est. Adeo ut quod de probabilibus dixit Aristoteles, de veris merito dici possit, vera nempe esse, τα δοκῶντα πᾶσιν ἢ τοῖς πλείστοις, ἢ τοῖς σοφῶις, καὶ τοῖς τοις πᾶσιν, ἢ τοῖς πλείστοις, ἢ τοῖς μάλιστα γνωριμοῖς, καὶ ἐνδοξοῖς.* Arist. Topic. lib. i. cap. 1. Nam cum ait, vera esse τα δι' αὐτῶν ἐχοντα τὴν πίστιν nempe apud homines fidem habere vult. Quæ igitur apud plures homines habebunt fidem, veriora esse necesse est.—Dem. Evang. Præf. p. 5. To the same purpose, Joseph. lib. i. contra Apion. Cicero Tusc. Quæst. lib. i. Omnium consensus naturæ vox est. And Seneca's Epist. 117; Apud nos veritatis argumentum est aliquid omnibus videri.

on the contrary, the histories of several persons, famous in antiquity, are all crowded together, and one hero or prophet is made the exclusive actor of the whole.*

It should be remembered, in the first place, that the distance of the period, in which some of the earlier transactions recorded in sacred Scripture, took place, is from us immense, and therefore it would be absurd to look for *entire* consistency in the uninspired accounts of those transactions. There were probably no writings anterior to the time of Moses, and even the invention (if it may so be called) of letters themselves, appears to have its origin and date from Mount Sinai. The tables of the law were there written with the finger of God; and Eupolemus, together with other gentile writers, confirms the fact, that Moses was the first instrument of conveying to the world the inestimable art of representing ideas by visible characters, and giving to language itself a durability before unknown.

Until this memorable era, and indeed among most nations for a long time after, hieroglyphics were among the principal means of preserving

* The most ancient mythologists seem, in a measure, to have been aware of this.—Phornut. de Nat. Deo. apud Gale, p. 37. et al.

history; these being moreover accompanied by oral traditions then extant, and acknowledged to be true by the universal assent of mankind. Whenever these in any respect failed, recourse was then alone had to the figurative emblems, painted perhaps on the walls of a temple, to which, having been committed many ages before, there must necessarily have been afterwards some difference of opinion as to their *exact* signification. All this materially assisted to confound and render obscure what was at first simple, consistent, and easy to be understood. Under such disadvantageous circumstances therefore, we have every reason to be thankful for that body of traditionary evidence which yet exists, and bears so powerful a testimony to sacred truth.

Another source of confusion has been the *similarity* observable between some of the distinguishing events of very early ages. Nor is this similarity to be at all wondered at, for under the providential economy of Jehovah, all were but as so many types or figures of one far greater event of overwhelming importance, to which every nation under heaven, in proportion to the light with which it had been favored, was looking forward. Thus, between the first formation of the universe, and the diluvian

era,* the parallel is striking. In the beginning God created out of nothing the chaos, a wild, confused, and undigested mass of matter, with a spirit,† breath, or wind moving upon the face of the waters. Such also was the state of the world during the deluge, as is evident from the history of Moses, and the testimony of the earth's whole surface from the lowest valley to the summit of the highest mountain. Noah and his wife may be said to answer to Adam and Eve, as they were the first pairs of mankind in the antediluvian and postdiluvian worlds. There is an analogy also between their families, both as to the number and natures of their children. Ham, Shem, and Japheth may be compared with the Cain, Abel, and Seth of our first parents. The household of the former, awe-struck with the calamity of the deluge, lived in comparative tranquillity and happiness with their father, before the

* See this further illustrated by Catcott, in his interesting Treatise on the Deluge.

† רוח Gen. i. 2. Air in motion, a breeze, breath, wind; sense, vii. The Holy Spirit, or Spirit of God, whose agency in the spiritual world is in Scripture, represented to us by that of *the air* in the natural.—Parkhurst's Heb. Lex. See John iii. 8. And compare Gen. i. 2. with viii. 1. The word in the Hebrew is the same in both places, רוח.

migration of mankind; and in so far as this was the case, their situation answered to the peace and repose which man had once enjoyed in paradise. A similar blessing was pronounced both on Adam and Noah, and before the descendants of the latter multiplied, the fierceness of the wild animals emerging from the ark, was doubtless restrained, or otherwise the eight* who were preserved in the same vessel with them, would have presently fallen a sacrifice to their natural rage or hunger. Here, therefore, the parallel is observed again of the harmony between man and the brute creation, existing first in Eden, and afterwards in Armenia, where Noah and his sons settled on the retiring of the waters.†

* It is a very remarkable fact, that there was a town at the foot of Mount Ararat, said to have been built by Noah, called Thamanim or Tshaminim, which name signifies "The Eight." The region round about had the same appellation, as also the mountain on which the ark rested. Ebn Patricius writes, "*vocatur autem hodie terra Themanim.*" In another place, he adds, "*Cumque egressi essent, urbem extruxerunt, quam Themanim appellarunt, juxta numerum suum, quasi dicas, Nos octo sumus!*" vol. i. pp. 40 and 43. vide Calmet. Bochart Geog. Sacra. Phaleg. p. 20.

† This parallel of one ancient tradition being compared with another, may be carried to a surprising extent. Thus, between the history of Noah and Moses, as there is in some

Another cause of perplexity has been from the prevailing practice amongst every nation, of adding to their own native histories, all or many traditions of important events, which regarded equally the whole human race. The credit often of these, each separate colony is found to have appropriated to its own more immediate ancestors ; and hence it will be seen that accounts of paradise, of Noah, and the deluge, were limited by the heathen to this or that country, without any regard to the actual site of the event, or its history ; and very often, as might be fairly expected, these accounts came to be mixed up with foreign and extraneous circumstances, and were varied according to the prejudices of each particular people. Especially is this the case with regard to memoirs of paradise, the cherubim, and the creation of the world ; which, as they could only come to the knowledge of the postdiluvians through the hands of Noah and his family, we generally find all confounded with the deluge, and described as happening nearly about the same period. The case of the ancient gentile writers

points a great similarity, so the traditions relating to these great characters are proportionably intermixed, and confused.

may be compared to that of the traveller looking back upon a range of mountains, over which he passed during the night: he sees them now, but at a distance, with some rising behind and over the tops of others, but all appearing in the prospect as blended together. Now none, as was observed before, could have instructed the gentiles as to the forms of those mysterious beings who guarded the way to the garden of Eden and the Tree of Life, except those eight persons who had seen what existed previous to the flood, and gave those descriptions of them, which were afterwards handed down from generation to generation of their posterity. Hence, very frequently, compound figures of animals came to be worshipped by idolaters, as types of the Baalim,* who were in fact none

* Particularly *winged* figures, for these certainly took their rise from corrupted traditions of the Cherubim. A good illustration of this will be found in the Egyptian representations of the god Cneph. "Cneph pingebatur ab Egyptiis supra caput habens πτερον βασιλειον-πτερον alam significat. Huet. Dem. Evang. p. 141. The Cherubim were undoubtedly winged, and they dwelt before Eden in a tent or tabernacle, called in the Hebrew, Shechinah; hence Πτερον, σκηνη. Suidas. The very word חנף Cneph, and its plural, will be found used for the wings of the Cherubim in Exodus xxv. 20. xxxvii. 9. 1 Kings vi. 24. Wings are also attributed in Scripture to the true God, in allusion, doubtless, to

other than their own deified ancestors;* and to them also the sacred gardens, called Paradise, were consecrated. Let us now enter more fully upon the subject under consideration. The scriptural account of the scene and circumstances attendant upon the fall of man, is as follows:—

The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the Tree of Life also in

the wings of the Cherubim.—Ruth ii. 12. Psalm xvii. 8. lxi. 4. xci. 4. In all these four texts the Targum paraphrases the expression by the “Shadow of the Shechinah.”—Parkhurst’s Lex. Heb. vox. כנף. Deos omnes *alatos* fingebat Taautus, teste Sanchoniathone apud Eusebium.—Præp. Evan. lib. i. cap. 10.

* That is, the Baalim composed the sacred Ogdoas of Egypt, and many other countries; and this Ogdoas was the “family of eight,” preserved in the ark, from the deluge. They were often represented by other types indeed than compound animals, though these seem to occur most frequently. Thus the sun was the emblem of all the gods, and of Bel or Baal among the number.—A flaming fire was also a frequent typical representation, and when looked upon in the light of a *guard* or *protection*, and preserved in a sacred Tursis, appears to have derived its origin from the “flaming sword, which turned every way, to keep the way of the Tree of Life.” Gen. iii. 24.

the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted and became into four heads. The name of the first is *Pison*: that is it which encompasseth the whole land of *Havilah*, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is *Gihon*; the same is it that encompasseth the whole land of *Ethiopia*. And the name of the third river is *Hiddekel*; that is it which goeth toward the east of *Assyria*. And the fourth river is *Euphrates*. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. And the Lord God said, It is not good that the man should be alone, I will make him an help-meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And

Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help-meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from the man made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. NOW the serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, Yea, hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And

when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also to her husband, with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden; and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat? And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.*

* So our version reads it, but the original Hebrew has it, בתוך צץ הדגן, which the Septuagint and other translations seem to render rightly Εν μεσω τῆ ξυλης τῆ παραδεισους.—Gen. iii. 8. “In the midst of the tree of Paradise.”

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold the man is become as one of us, to know good and

evil: and now lest he put forth his hand and take also of the Tree of Life, and eat, and live for ever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and He placed at the east of the garden of Eden, Cherubim and a flaming sword, which turned every way to keep the way of the tree of life.”—*

* Gen. iii. 24. “And the Lord God ישכן caused to dwell, or placed in a tabernacle, at the east of the garden of Eden, the Cherubim.” The word ישכן, here expresses that there was a tabernacle (resembling doubtless the Mosaic) in which the Cherubim, and emblematic fire or glory, were placed from the fall; (see Wisdom ix. 8. Solomon addressing God in prayer, says:—“Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein Thou dwellest, a resemblance of the holy tabernacle which Thou hast *prepared from the beginning.*” Μνημα ΣΚΗΝΗΣ ΑΓΙΑΣ ην προητοιμασας ΑΠ’ ΑΡΧΗΣ) and which perhaps continued in the believing line of Seth. Whether this same sacred tabernacle was preserved by Noah in the ark, and remained in the family of Eber, till the descent of the children of Israel into Egypt, and was brought up by them from hence, is hard to determine. Certain it is from Exodus xxxiii. 7. 9. (compare Exodus xvi. 33, 34. 1 Samuel iv. 8.) that the Israelites had a tabernacle or tent (see 2 Samuel vii. 6.) sacred to Jehovah, before that erected by Moses; and it appears from Amos v. 26. and Acts vii. 42, that soon after the Exodus, the idolaters and apostates had such likewise for their idols.—Parkhurst’s Heb. Lex. vox ישכן.

Now in this account of the inspired historian, there appear four grand and leading features, accompanied with some particulars of comparatively minor import. We have displayed before us the garden of Eden, with its trees in the centre, too important to be ever forgotten; and the whole watered by a river, of which many vestiges will be discovered in the memorials of mythology: all this is only, however, the scene of transactions the most awfully interesting of any which have affected the race of man. The shameful defection from their covenant of obedience to God, is then laid before us in the narrative of the fall of our first parents, from their original righteousness, whereby they and all their posterity were involved in the guilt of sin; while death and sorrow entered the world, together with the necessity of manual labour for the future subsistence of the sons of Adam. But scarcely is this dark shade of horror thrown over the picture, when the gloom is gilded by the delivery of that great promise of a future Saviour, "who should bruise the serpent's head;" connected with which, is all the following institution of the mysterious Cherubim, and the sacrifices typical of an atonement to be thereafter made by the blood of the Redeemer.

Intimations are also given of man's perfect happiness and state of intellectual knowledge prior to the dreadful catastrophe of the fall, together with the creation of woman, and the institution of the marriage state.

Now if, upon surveying a considerable portion of heathen mythology, it shall be found that the most ancient religion of the pagans consisted mainly of worship paid in groves, gardens, or sacred enclosures, with one or more symbols in the centre, identified with traditional ideas of the Tree of Life, and the tree of knowledge, which grew in the midst of Eden; if there shall be discovered a general notion of some blissful state, wherein mankind once lived free from crime and sorrow, and where labour was unnecessary to support existence; if, on proceeding further, we find an acknowledgment that mankind fell from this happy state, with here and there some obscure intimations of the circumstances attending such fall, and that the image of God, in which our primary ancestors were created, became gradually defaced; if, wherever we turn, some striking memorial meets us of a promised Deliverer, looked forward to, who was to overthrow the great serpent which had been the source of all mischiefs happening to man; and if these

several traditions shall be discovered not only connected one with another, but with certain symbolic figures manifestly analogous to the cherubic exhibition on the east of Eden; and if, throughout the bright galaxy of sacrificial rites and ceremonies, shining amid the darkness of the night of heathenism as it were from one side of heaven to the other, there shall be tacitly recognized the necessity of an atonement for man's sin by the voluntary blood-shedding of some pure and propitiatory victim expected to be offered:—I say, if all these singular vestiges of paradise be found so analogous the one to the other; as to appear but parts of one vast whole, surely they will be allowed to exhibit most remarkable collateral proof of the authenticity of this part of the Mosaic history; and that the narrative of the inspired penman of the pentateuch is at once consistent, genuine, and perfect. Let us examine how far this supposed mythological testimony to the truth of what Moses has written, is borne out by actual matter of fact.

It was in paradise that man first enjoyed communion with his Maker; and most probably it was the morning of the first sabbath which dawned upon Adam newly created, and awakening in the midst of Eden, to all the bliss of

his as yet sinless existence. This circumstance, it may be conjectured, was the reason why the sacred sabbatic number became frequently connected with grove and garden worship, both amongst the believers in the true God, and the heathen in their paradisaical memorials, as will be seen in the course of the present investigation. After the fall of man and his expulsion from paradise, still dear to him, and all his posterity, was the recollection of Eden. A description of it was carried down the stream of time, by traditions descending from one generation to another; and hence we find that before temples were ever erected, a sacred garden, grove, or enclosure was the scene of worship.* It was so common, moreover, that the custom seems to have prevailed throughout the world. The Canaanites and Phœnicians were especially addicted to the mode of idolatry arising out of these traditions; and from the Scriptures we learn how soon the children of Israel apostatized into the abominations of the natives of the country they conquered. It

* See a fine passage in Seneca's forty-first epistle, remarkably illustrative of this; and to the same effect, Tacit. Germ. cap. ix. Plin. Nat. Hist. xii. cap. i. Apuleius i. Florid. Tacit. Ann. xiv. Hieron. ad Jerem. cap. vii.—xxxii. Lucan. Phar. iii. 398.

is not impossible, but that at first they might in some measure have been induced to this from motives comparatively harmless, perceiving how exactly the Canaanitish traditions concerning paradise, coincided with, and were proofs of the truth and consistency of their own revelation. However, the abuse soon became flagrant; —they quickly forgot the Lord their God, who had planted with his own hand the garden of Eden, and thus suffered idolatrous worship to usurp his throne in their affections. Therefore they are spoken of, in the prophet, as a people continually provoking God to anger, by “sacrificing in gardens;” and it is declared of them, that “they should be ashamed of the oaks which they had desired, and confounded for the gardens they had chosen.” It is evident that the origin of these gardens was some paradisaical tradition; for we find from the same prophet, that “they had *one tree in the midst*,” which must have been planted there, as an idolatrous symbol of one or both of those famous trees, which grew in the midst of the garden of Eden.*

Another feature connected with these sacred enclosures, was an imitation of the cherubic

* Isaiah i. 29. lxx. 3. lxxi. 17. See also Judges iii. 7.

tabernacle on the east of Eden. This, I apprehend, was the origin of temples,* erected at first for the defence and security of the grove or garden, as the tent of the Cherubim, with the flaming sword, had been once pitched “to keep the way of the Tree of Life;” φυλασσειν την οδον as the Septuagint has it, sufficiently demonstrating the precise meaning of מִנְּוֹ, which it is plain from the whole context, here signifies “a watch or guard.” These imitations of the cherubic tabernacle appear to have been originally towers, answering the end at first of protection, and afterwards of worship, or very

* But the shrine of the temple denominated by the priests *Naos*, had its origin from *Nυς*, *Noas*, or Noah, and the vessel, in which he was preserved. Hence it was, that these shrines were often found in the form of an ark, or ship; and we still call the centre of our churches *the nave*, from *navis*. In later ages, when from the distance of time, many circumstances relative to a history prior to the deluge were forgotten, the temples themselves seem sometimes to have been built after the fashion of the ark; as that of Sesostris was at Thebes, in Egypt, reared by him in honour of Osiris, which was a title bestowed by the heathen on Noah; *Νωε και Οσιρις καλειται*. Tzetzes Chiliad. 10 Hist. 335. See the account of this temple in Diodorus Siculus, lib. i. p. 52. The historian calls it a *ship*. The reader will please ever to bear in mind the constant confusion of diluvian with paradisaic traditions, which exists throughout mythology.—See also Pausanias, lib. vii. p. 534.

frequently uniting both these purposes together. From a tradition of the typical fire, "which "turned every way to keep the way of the Tree "of Life," these sacred edifices came to be considered as fire towers, and hence they had the titles of Tar, Tor, Turris, Tursis, Tauron, and Triton; all which are derivatives from the Chaldee תור Tur, signifying a tower or place of defence, as also a temple, wherein the sacred fire was always kept burning, compounded with the radicals Is and On, the former similar to the Hebrew שם, and the latter a well-known title denoting fire, or the sun. Tursis is evidently a contraction of Tur-Isis, "the tower or "temple of the holy flame;" for Is, when compounded with itself and rendered Isis, means "lightning, or any thing superlatively bright."* Now it is remarkable, that in the ancient poets and mythologists, whenever a Tursis is alluded to, the builders or inhabitants of it are described as having been some of those curious characters, which were either winged, or said to have been compounded of different animals, and which certainly were obscure representations of the Cherubim. Thus in the Tursis men-

* Bryant, vol. i. p. 32.

tioned by Lycophron, *Τυρσις Φαληρε*;^{*} a siren dwelt, who was a compound figure, of which the upper part was a human form, and the tower winged. Again, in the same author, Cassandra in her apostrophe to Hector, assures him that he shall dwell, *Νησοῖς Μακαρῶν* in the islands of the blessed, which were at Thebes, the *Τυρσιν Καλυδόνε*, said to have been built by Zethes and Amphion, or by Zethes and Calais, and who these were, Hyginus† informs us; “*capita pedesque pennatos habuisse feruntur, crinesque cœruleos qui pervio æere usi sunt.*” There is a Tursis spoken of by Pindar also, in or near a *Νάσον Μακαρῶν*,‡ and the connection of this, and others of the same nature, with paradisaic traditions, will be more fully shewn hereafter. With regard to the Tursis at Thebes, we may moreover remark, that it was connected with the Sphinx, another compound figure, and a vestige of the Cherubim. However, the Tursis, in after ages, from being in its origin merely a defence or protection of the sacred grove or garden, under the circumstances above described, grew at length to be the most impor-

* Lyc. Cassand. ver. 717, 1209, 1273.

† Hyg. Fab. xiv. and xix. pp. 43—55.

‡ Olymp. ii. 128.

tant part of the whole enclosure; and at last there came to be scarcely any portion at all of the consecrated paradise, but what was embraced within the actual walls of the temple; the inner court of which presented still the paradisaical tradition of "one tree in the "midst," which overshadowed what was at once the altar of atonement, and the asylum of those who fled thither for protection,* from either vengeance or justice. Sometimes these places were called the "Temples of Eden," as was that mentioned in the Prophet Amos;† and other instances might likewise be adduced. Strabo‡ mentions the fact that in his day "all "sacred places, even where no trees were to be "seen, were still *called groves*;" and we even find that now and then, an image or representation of the grove or garden was consecrated and preserved in the temple,§ being probably a cast or impression in metal, like the coin of Antoninus Pius yet extant, which bears a

* Virg. *Æneid*. ii. 513.

† Amos i. 5.

‡ Strabo αλση καλουσι τα ιερα παντα Geogr. ix. See, moreover, the learned notes, Fred. Sylburgh. in Dionys. Halicarn. *Antiq. Rom.* pp. 62 and 525; and the various authorities there cited.

§ 2 Kings xxiii. 6.

remarkable attestation to the fact, that heathen traditions were current in that Emperor's reign, of the history of the fall of man ; for Hercules is represented on the reverse, as plucking apples from a tree, around the trunk of which, a serpent is enfolded.

Amongst other precepts, whereby the Jews were to be kept from the imitation of pagan ceremonies, this was one ; "Thou shalt not "plant thee a grove of any trees near unto the "altar of the Lord thy God ;" and yet it is certain, that the early patriarchs worshipped the true God in places of this nature, and which had a manifest allusion to the circumstances attendant on the garden of Eden. Thus Abraham "planted a grove in Beershebah,* and

* Gen. xxi. 33. He also dwelt under the Oak of Mamre, and built an altar there. Gen. xiii. 18. *παρ την δρυν την Μαμβρη*. lxx. The heathen imitated this traditionary custom ; and there was scarcely a deity in mythology but had a tree peculiarly sacred to him. Various passages may be cited to prove this. Even the Peruvians paid very remarkable honours to a tree. See Acosta, book v. cap. 2. Xerxes, on finding a very beautiful plane-tree at Callatebus, near the river Mæander, "adorned it with golden chains, and "assigned the charge of it to one of the immortal band." Herod. Polym. cap. 31. Ælian. lib. ii. cap. 14. Virg. Eclog. vii. Plin. Nat. Hist. xvi. 44. Justin Martyr, in enumerating the several species of idolatry, mentions *αλλων ΔΕΝΔΡΑ*

“called there on the name of the Lord, the ever-
 “lasting God.” The well or spring of water,
 which was probably included within the pre-
 cincts of the sacred plantation, was called the
 “well of the oath;” and connected with it, we
 find the sabbatic number, for the patriarch, in
 there making his covenant with Abimelech,
 “set seven ewe lambs of the flock by them-
 “selves, and said, these seven ewe lambs shalt
 “thou take of my hand, that they may be a wit-
 “ness unto me that I have digged this well:—
 “wherefore he called that place Beershebah,
 “because there they swore both of them:—thus
 “they made a covenant at Beershebah,”* The
 reason why the peculiar number *seven* is fre-
 quently discovered in connection with these
 paradisaical memorials has been already hinted
 at: it may here, however, just be observed,
 that it was the ancient practice to enter into
 solemn covenants under some sacred tree,
 which was sometimes situated upon a rock, or
 other high-place, at the foot of which flowed
 some sacred spring; for this is generally atten-
 dant upon all paradisi, intended possibly to
 represent that river of Eden which parted into

σεβομενων, in his second apology for the Christians, p. 68.
 Paris Ed. 1636.

* Gen. xxi, 28—32.

four heads, and watered the blissful garden. It may further be remarked, that the covenant *of marriage*, more especially, was entered into under the hallowed tree, which stood “in the “midst” of the grove, overshadowing the high-places of heathen superstition; thus in Homer, Hector, when debating with himself, whether he should meet Achilles, is made to say,

Οὐ μὲν πῶς νῦν ἐστὶν ἀπὸ ΔΡΥΟΣ, οὐδ' ἀπὸ ΠΕΤΡΗΣ
 Τῷ οὐριζέμεναι, αὐτὲ παρθενὸς ἡθεοστε
 Παρθενὸς ἡθεὸς τ' οὐριζέτον ἀλλήλοισιν.*

Which may be paraphrased thus:—“This meeting with Achilles is a very different one from “that of a young man and woman, when they “converse together under the sacred oak, or on “the high-place;”—and this custom of entering into their marriage vows under these circumstances, and in this manner, was undoubtedly derived from the original institution of that sacred state in paradise, of which so many traditions had reached them. Beershebah, we find, afterwards, was the scene of another covenant between Isaac† and the King of Gerah, perhaps the son of the former Abimelech. And long after this, the patriarch Jacob,

* Iliad xxii. 127.

† Gen. xxvi. 33.

before he ventured to take his journey down into Egypt, came to this very "Beershebah," "and offered sacrifices to the God of his father "Isaac," seeking an oracular answer for the direction of his future conduct, which he was graciously permitted to receive "in visions of the night."* All these circumstances are important, for we shall perceive in the course of the present investigation, that they were invariably attendant upon the consultation of many heathen oracles, whose origin may be traced up to traditions of paradise.

It may be worth while to inquire why the oak was so often fixed upon as the sacred tree either in groves, or gardens, or high-places, both by believers and others. In the Hebrew the name of this tree is generally, with some slight variations, אֵלֶךְ, which appears to have been given it from "its remarkably *interposing* "and *protecting* both men and animals from "storms and tempests." The Septuagint translators have once rendered it descriptively by Δενδρε συσκιαζοντος, "*the overshadowing tree*;" and it is remarkable, that from a root very nearly the same in the sacred language, is derived the word for "the denouncing of a curse," as also,

* Gen. xlv. 2.

the name of the ever-blessed Trinity, "the Co-
 "venantors." Some traditions of all this were
 evidently extant in Canaan before the arrival
 of the Father of the Faithful in that country.
 For Abram* passed through the land, unto the
 place of Sichem, על אלון מורה επι την ΔΡΥΝ την υψηλην
 "unto the lofty oak," or the "high-place of the
 "oak," as it might be rendered. This extraordi-
 nary oak was doubtless consecrated, and stood
in the midst of one of the sacred gardens or
 paradisi of Canaan, for "the Canaanite was
 "then in the land." We hear of it again in one
 of the following chapters of Genesis, where we
 are told that, after the treacherous overthrow
 of Hamor's city and family by Levi and
 Simeon, Jacob their father took the strange
 gods, which had begun to infect his own family,
 "and hid them under the oak by Shechem."†
 In the prophetic blessing pronounced upon his
 children just before his death, he seems to have
 noticed that horrid transaction of his two sons,
 and to have alluded particularly to one circum-
 stance attending it, declaring that "in their
 "anger they slew a man, and in their self-will
 "they עקרו ושוור digged down a wall," as our

* Gen. xii. 6. † Gen. xxxv. 4.

† Sur or Sar, which signifies not only "a wall," but generally a
 rock or promontory. This radical, like Tar, Tur, and Tarit, is

version renders the passage, but the Septuagint, more correctly, *ἐνευροκοπήσαν* TAYPON. This Tauron was one of the sacred towers, sometimes called Tursis, whose origin must be sought for in paradisaic traditions. In after ages, when Shechem had been rebuilt, and their idolatry restored, we read that the men of Shechem made Abimelech, the spurious son of Gideon, king over them, and entered, of course, *into a covenant* with him concerning the kingdom,* ער אלון “under *the oak* in Shechem.” Our translators have rendered it “a pillar,” which was indeed sometimes made use of as a substitute for the tree *in the centre* of these sacred enclosures; but the word in the Hebrew is the same as is elsewhere translated “an oak,” and the

often compounded with On; and hence the title Sar-On was conferred upon any high-place, where there was a grove of ancient oaks, as being sacred to the Deity so called. Sometimes the particle אש As, was added, denoting fire. Est et regio *Saronas*, sive *δρυμος*. Reland. Palest. p. 188. These rocks and high-places were not only called Saronides, from the consecrated groves of oaks which grew upon them; but what is yet more remarkable, the Druids were so styled, by whom these particular trees were held so sacred. Bryant's Anal. vol. i. pp. 90—94.

* Judges ix. 6. Perhaps this was the same idolatrous grove which still remained, even in the days of Elisha. 2 Kings xiii. 6.

Septuagint have also rightly expressed it *προς τη Βαλανω*.—Connected with this consecrated tree, we hear of the temple or tower of the god Baal-Berith. This tower was of the same nature as the Tauron, overthrown by the sons of Israel, and alluded to by their father in his prophecy. It was sacred to Baal-Berith. Now Baal here certainly means the hallowed fire, whose emblem was a compound idol, representing the form of a bull in union with a man. Thus we recognize the vestiges of that cherubic guard, with the fiery sword, which protected the garden of Eden; and, from the figure of the bull, the appellation of Tauron, from *Ταυρος* Tauros, might in part have risen; or rather more probably the name of the animal itself was derived from its consecration in the fire tower, called *Ταυρον* Tauron, from the Chaldee *תור* Tur, or Taur, and the radical On, as has been before observed. The latter title of the Shechemitish deity was Berith, an appellation literally signifying “a purifier, or a purification sacrifice,” and impliedly denoting, “*a covenant*,” with the sacrificial rite usual on such an occasion, which was both among believers and heathens, either cutting the victim in twain, or in pieces; thereby demonstrating that, at these solemn leagues, they had a view to that one great Sacrifice expected to

be offered up for the sins of men, and, that altogether it was an emblematical expression of the parties staking their hopes of purification by that great Sacrifice, on their performing their respective conditions of the covenant, on which the ברית Berith was offered. The Shechemites, as well as other heathens, probably must have derived their notions of all this, from traditions of that blessed covenant of grace first offered to mankind in paradise, when the great Berith, or Purifier, was promised, as the seed of the woman who was to bruise the serpent's head; and therefore it was, that here they connected the fire-tower *Tauρον*, of the god Baal-Berith, with the traditionary traces yet extant among them of the garden of Eden. Before we leave Shechem, one may remark the exquisite propriety of Jotham in his parable delivered on Mount Gerizim;* he, as well as those who heard him, had before their eyes a view of the traditionary representation of paradise in the sacred grove of Shechem, with *one tree in the midst*, as it were, like the king of the garden. All, therefore, must have powerfully understood the force of his address, and the correctness of so beautiful an allegory.

* Judges ix. 7—15.

Beside other places in the land of Canaan consecrated to the celebration of paradisaic memorials, there were some which had the appellation of Cades, or Kadesh, which in fact is only Hades, written or pronounced with a guttural, after the oriental manner. They were also frequent in many other parts of the world, as will be shewn hereafter. They will always be found to exhibit more or less of the traces of those traditions, from which their original is to be looked for. Some sacred symbol or symbols, consisting of one or more peculiar tree or trees, or one or two remarkable fountains, will be generally discovered in the centre; or perhaps all these, and yet more singular vestiges of Eden, will be seen connected together, while the garden or grove itself is considered often as the future state of existence for the soul of man, into which he enters upon his dissolution, by means of sacrifice and lustration. Indeed, the whole Hades, or invisible world of the ancients, appears made up of scenical representations of those ideas which tradition afforded them of the happy and blissful garden, from which the first pair of mankind were expelled for their transgression, after it had been the scene of their shameful fall, through the wiles of the serpent; and after it had witnessed the delivery of the

promise that "the seed of the woman should bruise the serpent's head." This will appear more especially, when we come to consider the view of Hades, which the poets and philosophers have given us, and particularly Homer, Virgil, and Plato. For the present, it may be sufficient to remark, that here, as well as elsewhere, the reader will perceive *one tree in the midst*, with some vestiges of a river or lake parting into four heads, and not a few traces of the Cherubim who guarded Eden, among which may be mentioned, as an example, the well known three-headed dog Cerberus, who kept the door of death and hell, and who was to be appeased alone by the rites and offerings hereafter to be considered.

There seems to have been more than one Cades, even in Palestine.* One is mentioned

* Gen. xiv. 7. Numbers xx. 1, 14, 16. Psalm xxix. 8. Two of these, at all events, were different places, and, like many others, were probably the sacred enclosures before alluded to, containing many vestiges of paradisaic tradition. The Targum of Onkelos paraphrases the title Kades, in Genesis and Numbers, and the Targum of Ben Uzziel in the Psalms, by the word כקם Rekem, which signifies "brocade or embroidery, variegated with a number of figures." Possibly this might allude to the figures of compounded and winged animals, (traces of the Cherubim,) with which the idolaters frequently surrounded their consecrated gardens or

in the fourteenth chapter of Genesis, and rendered by the Septuagint, “την πηγην τῆς κρισεως αυτη” “*εστι* ΚΑΔΗΣ the fountain of judgment, this is “Kades.” The fountain Styx in the Hades or infernal regions (as they were often considered) of the poets, was also looked upon as “the fountain of judgment;” but more of the actual nature of the Cades of Canaan will be discovered in the history of another sacred enclosure of the same kind and name, which has been preserved by Philostratus.* It was doubtless derived from that which Chedorlaomor destroyed, or at least one very similar to it, being founded in the most early ages subsequent to the deluge, and by a Phœnician colony. The place I allude to now is Gades, as the Romans expressed it; or *קאדש* Kades, as the Orientals and Phœnicians wrote it; although the latter sometimes termed it Gadir, which was likewise the name which the Greeks gave it; or Cadiz, manifestly Cades, as it is at present called. There was here in ancient times a most delight-

paradisi:—for sometimes, I apprehend, a pavilion was made to supply the place of the Tursis or fire-tower—vid. Versio. Tremell. et Francis. Jun. et Annot. ad loc. Gen xiv. 7. The breast-plate of Cybele was ornamented with these winged figures, called *τυποι* “emblems.” Phorn. de Nat. Deo. p. 9.

* Philost. de Vit. Apol. lib. v. cap. 4. p. 190.

ful garden consecrated by solemn rites and ceremonies to idolatrous worship. In *the midst of it* were two very remarkable trees, according to Philostratus, though Pausanias* only mentions one, the like to which were no where else to be found. They grew out of the tomb of Geryon, a tricorporate monster, which Hercules was there said to have overcome and slain. These trees were of a mixed nature, and it was affirmed of them that they distilled drops of blood, in the same manner as the poplars on the banks of Eridanus† (or Ur-Adonis, the river of Eden or Adonis) distilled gold and amber. Hard by this sacred enclosure was a lake, with an island in its centre, and a temple on it of precisely the same dimensions, so that it appeared to float; in which the same victorious Hercules, called Σωτηρ, or the Saviour,‡ was worshipped. The long series of his labours was also here represented; but it is worthy of

* Pausanias in Atticis, cap. 35. He calls it Δενδρον παρεχσθαι διαφορες μορφας. Plin. Hist. Nat. lib. iv. cap. 36.

† Philost. ut sup. cap. 5.

‡ He was so called in common with other deities, as can be proved from several ancient medals; vide Spanhem. Diss. 7, de P. and V. numism. p. 417. Bacchus, Apollo, Esculapius, and others were all termed Σωτηρ. Philost. pp. 340 and 342, Annot. in Olear. Ed. -

remark, that no images were suffered to be consecrated, but merely three brazen altars, of which the Egyptians were said to have furnished two, and the Thebani, or Arkites, one. The temple itself was declared to be on the very bounds of the habitable world, and, according to Livy,* even “extra orbem terrarum.” The wood of which it was built, was esteemed immortal and incorruptible.† In the *middle of it* were two remarkable fountains, one of which ebbed and flowed with the tide, but the other just the reverse; and between these stood a golden olive tree, which bore emeralds for its fruit. This was called the Olive of Pygmalion, though placed in the temple of Hercules. Now the olive was the insigne of Minerva, the goddess of wisdom; and having always been considered as the emblem of knowledge, appears in the instance before us to have traditionally represented the tree of knowledge in the midst of Eden, whose fruit was “pleasant

* Hist. lib. xxviii. Gades, according to Strabo, is the *εσχατη ὁρουμενη της γης*. Solinus calls it, *extremus noti orbis terminus*. All these ideas arose from Gades being considered like Hades, a memorial of the paradise passed, and typical of that invisible world on which the soul was conceived to enter upon the dissolution of the body.

† Silius Ital. lib. iii. Philost. ut supra. Photius auth. 241.

to the eyes," and of which circumstance the emeralds seem to exhibit the tradition which had been handed down from generation to generation after the fall. It was, moreover, called the Olive of Pygmalion; of whom there is an obscure story related, which is manifestly derived from traditions of the creation of woman and the institution of marriage.* From the sacred enclosure we are describing, all women were, however, driven away, as their sex (singular to relate) was looked upon to have been the primary cause of mischief and calamity.† And lastly, the whole temple was guarded by lions and a flaming fire, which turned every way to forbid the approach of the profane and unholy.

Within the sacred enclosure, moreover, was an altar dedicated to Old Age, and those who attended it are mentioned as the only persons who "sing pæans in honour of Death." Hard by this, there were three others,‡ dedicated to

* Ovid. *Metam.* x. 243.

† Macrob. *lib. i. Saturn.* cap. 8. Plut. *Rom. Quæst.* 60. Bochart. *Canaan. lib. i. cap. 34. p. 677.*

‡ Τοῦ ΘΑΝΑΤΟΝ μόνοι ἀνθρώπων πᾶσιανίζονται. Βῶμοι δὲ ἐκεῖ καὶ πένιας καὶ τέχνης, καὶ Ἡρακλεὺς Αἰγυπτίου. Philos. *de Vit. Apoll.* lib. v. 4. p. 190. John Cleric. *Bib. Select.* vol. xi. p. 109.

Poverty, Manual Labour, and Hercules. The three first of those four altars evidently intimate, that traditions existed among them of the original sentence pronounced upon the breach of the covenant of works, in paradise, by our first parents ; “ of every tree of the garden thou “ mayest freely eat ; but of the tree of the “ knowledge of good and evil, which is in the “ midst of the garden, thou shalt not eat of it ; “ for in the day that thou eatest thereof, thou “ shalt surely die.” — “ By one man,” however, “ sin entered the world, and death by sin,” together with the sorrows of old age, poverty, and manual labour following in their train. The altar to Hercules the Saviour, as he is wonderfully called, demonstrates that expectation of the great Deliverer, who was to overthrow the serpent, (mythologically called Geryon, Python, Typhon, and other names,) and of whose advent and victory, we shall presently find so many traditions to have existed. This sacred enclosure, as well as the temple near it, was guarded by hydras, lions, and other compound animals, representing, however obscurely, vestiges of the cherubic exhibition on the east of Eden. The flaming fire has already been also noticed, and from this last circumstance

the name Gadir,* according to the heathen accounts, was derived ; and we discover almost invariably that all these traditionary representations of paradise have some reference to a defence of the same kind.

Not far from Gades there was another sacred enclosure of a similar nature, called by the Phœnicians תורשיש Tursis, which in after times became corrupted into Tartessus.† It was an

* Macrob. Saturnal. lib. i. cap. 20. See also Avienus, Pliny, Solinus, Isidorus, and Hesychius, cited by Bochart. Canaan. p. 673. This learned man thinks, however, that though the term Gadir signifies “locum undique septum ;” yet that the defence alluded to was that of the ocean, looking only to the sacred island mentioned in the description. With great deference to this opinion, the elements of which the term is composed, and the same name being often conferred upon places inland, seem to declare the contrary ; and putting all the circumstances together, the protection of the sacred fire or light, and the host of the Cherubim, appear to be pointed at in this remarkable title. Consult Parkhurst. Heb. Lex. under the words גִּדְרֵי, אֵשׁ, and אֹרֶךְ. The name Gadir occurs several times in Scripture. Joshua xii. 13. and three in chap. xv. 2 Chron. xviii. 18. LXX. Gen. xxxv. 16. Sulpic. Sever. lib. i. cap. 16. and the notes on the place in the var. edit.

† Pomp. Mela, lib. iii. cap. 1. Strabo, lib. iii. pp. 140—148. Pausanias in Eliacis. Ptolem. Avien. Bochart, p. 669. Stephan. ex MSS.

island in the middle of a lake called *Avernus*,* formed by the widening of the river *Boëtis*. At no great distance from this last was another island, also bearing the same name, although also called *Erythia*, a corruption of *ור תור* *Ur-Thur*, or the tower of light or fire. The fables of *Geryon*, and other traditionary features of paradise, were likewise connected with it; while not far off was an ancient high-place, consecrated to the rites of the serpent, called *Colobona*; and all these paradisaical enclosures had the same appellations of *Tursis*, *Gadir*, and *Kades* indifferently conferred upon them.† We have also seen that one of them was in the centre of a lake *Avernus*, which decidedly connects it with the *Hades* or future world of antiquity; and which, I will now shew, was mainly founded upon memorials of the garden of *Eden*, although interspersed with diluvian and other traditions.

* Η δε Ταρτησος Ἰβηρικὴ πόλις περὶ τὴν Αὐρνὸν Λίμνην
Schol. Aristop. in *Ran.*

† *Tartessum Hispaniæ civitatem quam nunc Tyrri mutato nomine Gaddir habent. Sallust in Fragm. et Avienus in oris maritimis.*

Hic Gaddir urbs est dicta Tartessus prius.

Boch. 678.

It was my custom, during a residence of some weeks at Naples, to pass several hours of almost every day, in exploring the neighbourhood of Puteoli and Baiaë. I was induced to do this, from their remarkable scenery having been once the scite of the most interesting heathen mysteries. Here, for many ages, was practised a scenical representation of those memorials of paradise, which tradition had preserved to the pagan postdiluvian world; and with these, they perhaps naturally enough, intermingled their ideas of a future state, conceived by them to be nearly analogous to that original state of innocence, wherein man had first enjoyed communion with God, before sorrow was known, or sacrifice had become essential to typify that great and holy victim, through whom alone "he could regain the "blissful seat." Traditions of all this appear to have been embodied and hieroglyphically represented to the sight, in a great part of the rites and ceremonies practised on the coast of Campania. The whole shore, from time immemorial, has been affected by earthquakes, volcanic action, and other natural phenomena of the most extraordinary kind. It was,

moreover, at one period covered with imper-
vious forests ;—

Ακτη τε λαχεια και αλσέα Περσεφονειης
Μακραι τ'αιγειροι και ιτεαι ωλεσικαρποι*
The barren trees of Proserpine's black woods,
Poplars and willows trembling o'er the floods.

This gloomy aspect, heightened by the rough
and hideous appearance of the shore, contri-
buted, in no small degree, to invest it with
horror. The few, perhaps, who first explored
it, discovered amid these lonely shades, nothing
but rocky chasms, lakes of naphtha and smok-
ing stufo, boiling springs of sulphur, having
their sources heated by subterranean fires, and
the whole country agitated with volcanic con-
vulsions ;—

Sub pedibus mugire solum, et juga cæpta moveri
Silvarum, visæque canes ululare per umbram ;
Ibant obscuri solâ sub nocte per umbras
Perque domos Ditis vacuas et inania regna.
Quale per incertam lunam sub luce malignâ
Est iter in silvis ubi cælum condidit umbrâ
Jupiter, et rebus nox abstulit atra colorem.†

Now this was just the spot for superstition
to fix upon ; and here, accordingly, were her

* Hom. Odyss. K.—509,

† Virg. Æneid. vi. 256 to 272.

rites established, awful and often cruel in the extreme, yet displaying traces of truth, however obscure, and half obliterated. Caverns, groves, lakes, rocks, high-places, and mountains were ever of old the usual haunts of priests, and the places which they selected for their idolatrous worship.* But when all these features were found combined in one country, then the situation it afforded became invested with peculiar sanctity. The number of votaries increased; colleges of hierophants were formed, into whose society none were admitted without passing through some dreadful ordeal, by way of initiation. Certain mysterious ceremonies were practised in commemoration of great events which were passed, and of which sometimes a part seemed typical of something to come. No means were omitted which might tend to increase that reverential awe with which all looked upon those fearful rites, the real purport of which was known only to a favoured few:—and the “*religio loci*” acquired in every age new horrors, in proportion as distance of time or place removed these fearful mysteries from their original institution, or separated them from other parts of the world.

* Heinsii Excurs. iv. ad lib. vii. *Æneid.* p. 131, et passim.

We need not wonder, therefore, at the view in which the Hades of Campania was considered by the ancients. The whole was in fact one vast sacred enclosure, embracing several miles of country in its extent, and including lakes, groves, gardens, rivers, all on the grandest scale imaginable, within its hallowed precincts. It was, moreover, looked upon with about as much reason as the Gades, or Cades of Spain, as the boundary of the ocean, the border of the habitable globe, and the abode of departed spirits.* There was “*one tree in the midst*,” and around it, the usual curious compound figures, armed with flames,† manifestly memorializing the cherubic guard and fiery sword on the east of Eden. There were also traditionary vestiges of the river of paradise,‡ which “*parted into four heads*,” and hence

* Odyss. xi. 14. et al.

† In *medio* ramos annosaque brachia pandit

Ulmus opaca ingens—flamisque armata Chimæra

Gorgones Harpyæque et forma tricornis umbræ.

Æneid vi. 283—288.

This last mentioned tricorporate form was that of Geryon, whose pretended tomb was also said to have been in the paradisaical Gades.

‡ *Ενθα μὲν εἰς Ἀχέροντα, Πυριφλεγέθωντε ρέουσι*

Κωκυτος θ' ὅς δη Στυγος ὕδατος ἐστὶν ἀπορρῶξ—

Odyss. x. 513.

arose the idea of those infernal streams, of which traces yet seem to remain in the several lakes which now exist, and whose banks were formerly lined with gloomy shades, and impenetrable forests. Probably they once communicated with each other, forming the Styx, Phlegethon, Acheron, and Cocytus of antiquity.

Here also, as well as in the Hades of Egypt and other countries, were the "Elysian fields," as they are called by the poets; and of which Homer, the father of them all, has given us a truly ravishing picture in the fourth *Odyssey*.

ΑΛΛΑ σ' ἐς Ἠλυσιον πεδιον και πειρατα γαιης
 Αθανατοι πεμψουσιν, οδε ξανθος Ραδαμάνθος
 Τη περ ρηιση βιοτη πελει ανθρωποισιν
 Ου νιφετος, στ' αρ χειμων πολυς, στε ποτ' ομβρος
 ΑΛΛ' αι Ζεφυροιο λιγυπνειοντας αητας
 Ωκεανος ανησιν αναψυχειν ανθρωπους.*

"Elysium shall be thine, the flowery plains
 Of utmost earth, where Rhadamanthus reigns.
 Joys, ever young, unmix'd with pain or fear,
 Fill the wide circle of the eternal year.
 Stern Winter smiles on that auspicious clime,
 The fields are florid with unfading prime;
 From the bleak pole, no winds inclement blow,
 Mould the round hail, or flake the fleecy snow;
 But from the breezy deep, the Blest inhale
 The fragrant murmurs of the western gale."

* *Odyss.* Δ. 563.

Virgil's description* is somewhat similar :—

Devenere locos lætos, et amæna vireta
 Fortunatorum nemorum, sedesque Beatas ;
 Largior hic campos æther, et lumine vestit
 Purpureo, solemque suum, sua sidera norunt.—

Throughout the whole of this happy region flows the river of paradise, which seems here to have preserved very nearly its original name ;—

Inter odoratum lauri nemus : unde superne
 Plurimus Eridani per silvam volvitur amnis.

The title of “Eridanus” is of Egyptian, or rather perhaps Canaanitish etymology, as is evident from the terms of which it is composed,—which are Ur-Adonis ; the rites of אור the sacred light or fire being practised in former ages, upon its borders. The river simply, and out of composition, is Adon, or Eden, or Adonis ; and it may be observed, that this is also the name of one of the most famous rivers in Canaan. It ran in the neighbourhood of the city Biblus, where the death of Thammuz, who was the same with Adonis, was every

*Æneid vi. 638.

year lamented, as our great poet has well described:—

Thammuz came next behind,
Whose annual wound in Lebanon allur'd
The Syrian damsels to lament his fate
In amorous ditties, all a summer's day,
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded.*

There were, moreover, delicious gardens entitled *Paradisi*, and consecrated to the rites of Eden or Adonis, which the heathen looked upon as very sacred. It is possible that the Beth Eden, mentioned in Amos, was an enclosure of this kind. However, be that as it may, this remarkable stream introduced as flowing through the regions of happiness, in the Hades of the ancients, must have been a traditionary and commemorative adumbration of that blood expected to be shed by one far greater than Adonis, agreeably to the promise originally delivered in Eden, whereby alone, admission could be obtained into the everlasting paradise of God; of which Elysium presented a faint and feeble type. The mere tradition of such a truth as this, was inestimably important where no better light was to be had; and here we

* Paradise Lost, i. 446. Bryant's *Analys.* vol. ii. p. 75.

may take notice that the name Adonis comes wonderfully near the Hebrew אֲדֹנִי Adoni, which is a well known title of the Redeemer ; and there was a remarkable solemnity, according to Julius Firmicus, in honour of this Adonis, which seems to prove his connection by tradition, with the great promise of the Deliverer, first promulgated in the garden of Eden. During the celebration, in the temples, and sacred enclosures, of the rites of Adonis, on a particular night, an image was laid in a bed, over which the priests and others made bitter lamentations ; but after some time, light was introduced, and the priest, anointing the mouths of his assistants, solemnly whispered to them in an oracular manner, that “salvation was come, and deliverance brought to pass ;” or as Godwyn gives the words “Θαρρείτε τῷ Θεῷ ἐστὶ γὰρ ἡμῖν ἐκ πόνων σωτηρία trust ye in God, for “out of pains is salvation come unto us ;” upon which, their sorrow was turned into the greatest joy, and the sacred image taken up, as it were, out of its sepulchre.* We may just further

* Spearman lxx. letter 2d. Moses and Aaron, p. 186. Both these authors have, however, cited the passage incorrectly. Julius Firmicus gives it as follows, de err. prof. relig. p. 45.

Θαρρείτε μὴ σται τῷ Θεῷ σεσωσμεν

Ἐσται γὰρ ἡμῖν ἐκ πόνων σωτηρία.

remark here, that the Eridanus, or river of Eden, flowing with blood through the Hades of antiquity, is a tradition of the same nature, as those wonderful trees *in the midst* of the Cades described by Philostratus, which were said “to distil drops of blood, in the same manner as the poplars on the banks of the Eridanus distilled gold or amber.”

Before any one could enter upon the sacred enclosure in Campania, which we are now describing, or hold any intercourse with what was considered the invisible world, or at least extra orbem terrarum, a peculiar sacrifice was to be offered. The sybil in the *Æneid* commands her hero ;

Nunc grege de intacto *septem* mactare juvencos
Præstiterit, *totidem* lectas de more bidentes.*

Here we have the sabbatic number, just as in the instances of the patriarch Abraham at Beershebah, and the prophet Balaam on the high-places of Moab. The latter, before he could seek for Balak the son of Zippor, the oracular answer he required, directed “seven bullocks and seven rams” to be offered at each station.† The blood of the sacrifices was then poured out; and in the *Odyssey*, the spirits of the departed are represented as flocking

* *Æneid* vi. 38. † Numbers xxiii.

round the trench which the hero had made to receive it, eager to have a part in the mystical offering, and thus enter through the blood of a victim into the bliss of Elysium.* Surely these awful ceremonies might have told the heathen clearly enough, that “without shedding of blood there could be no remission of sin;” and that as it was manifest there could be no atoning virtue in the mere animals themselves, so they were only types of a better sacrifice, “slain from the foundation of the world.” But there was yet another requisite necessary, according to the author of the *Æneid*, before the transit of the rivers of death could be effected:—

Accipe quæ peragenda prius. Latet arbore opacâ
Aureus et foliis et lento vimine Ramus
Junoni infernæ dictus sacer: hunc tegit omnis
Lucus et obscuris claudunt convallibus umbræ;
Sed non ante datur telluris operta subire,
Auricomos quam quis decerpserit arbore fœtus;
Hoc sibi pulcra suum ferri Proserpina munus
Instituit: primo avulso non deficit alter
Aureus, et simili frondescit virga metallo.†

* *Odyss.* xi. 25. The like is done by Tiresias in Statius; by *Æson* in Valerius Flaccus; and by Nero in Pliny. See also Seneca's *Œdipus*, ver. 547, et al. passim.

† *Æneid* vi. 136. Claudian de raptu Proserp. lib. ii. 290. Servius supposes that this singular fable of the golden branch

We shall find, if I mistake not, that all this beautiful story of the branch had its source originally in several traditions relative to the expected Saviour of the world, of whom the Tree of Life in paradise was a striking emblem. The same type we find continually referred to in the descriptive visions, both of Ezekiel and the Apocalypse. It is, moreover, always represented as standing "in the midst," and as the prophet* has declared of it, "עֵלֶה the branch" "thereof shall not fail;" in other words,

Primo avulso non deficit alter.

Isaiah,† in referring to the future Messiah, declares; "there shall come forth a rod out of the stem of Jesse, and a **BRANCH** shall grow out of his roots; and the spirit of the Lord shall rest upon him." This was literally ful-

alluded "to a tree *in the midst* of the sacred grove near Diana's temple; whither if a fugitive fled for safety, and "could gather a *branch* of it, he was safe." A golden bough formed a part in the sacred mysteries. Clemens Alexandrinus tells us, from Dionysius Thrax the grammarian, that it was an Egyptian custom to hold a *branch* in the act of adoration. Clem. Strom. lib. v. p. 568. Warburton's Div. Leg. lib. ii. pp. 208, 209.

* Ezek. xlvii. 12.

† Isaiah xi. 1.

filled when St. John the Baptist,* afterwards, “saw the spirit descending from heaven like a “dove, and it abode upon *him* ;” the same of whom Zechariah† had written by inspiration; “I will bring forth my servant the **BRANCH** ;” and again in the same prophet,‡ “Behold the “man, whose name is the **BRANCH**.” The heathen, as will be demonstrated hereafter, were not without many traditions of the future sacrifice, which was to be no less a victim than the Son of the King of kings, by whom the power of the serpent was to be overthrown, and the happiness of mankind restored. Their own sybils had even prophesied of his coming;§ and the daily offerings in their temples of the blood of beasts, were so many tacit acknowledgments of the idea they entertained of a propitiatory atonement to be made, in the fulness of time! One of the emblems under which they looked forward to this mighty Deli-

* John i. 32. i. 29.

† Zech. iii. 8.

‡ Ib. vi. 12.

§ See this wonderfully illustrated in the work of that learned father Justin Martyr. Cohort. ad Græc. i. p. 35. The cave of the Cumæan sybil, whom he mentions as having more particularly prophesied of the Saviour’s advent, still exists; and, in some respects, answers to his description of it, even at this day.

verer, who was also to make expiation for sin, appears to have been the “Ramus or Branch” of the poet, without which they considered that no hope could be entertained of Elysium, or happiness in a future state:—and the primary source from whence they derived this tradition must, I think, have been the Tree of Life in the centre of paradise.

There is a remarkable epithet bestowed by Virgil upon this wonderful Branch, which was necessary, as a munus or offering, to ensure an entrance into the happy region. He terms it “aureus,” which is generally translated “golden,” but may in this instance be more properly rendered “glorious;” and we may resolve it into an original root in the Hebrew language אור Aur,* which means “light and glory.” Æneas is informed by the sybil, that he must search for it in the pathless forest, and well knowing that to find it without a guide was next to impossible, he earnestly implores the aid of heaven, which is presently granted; for scarcely has he finished his prayer, when sacred doves

* Vere *avpos* ex Chaldaico Or, lux, lumen, sol; Vossius de Idol. ii. 27, and 64. Reines. 3 Varr. 13 p. 557. Faber Thesaur. vox. aurum.

appear, and lead his footsteps to the desired object :—

Inde ubi venere ad fauces graveolentis Averni,
Tollunt se celeres, liquidumque per aera lapsæ
Sedibus optatis *geminâ* super *arbore* sidunt,
Discolor unde auri per ramos Aura refulsit.*

The poet seems studiously attentive to retain the term “Aura,” though it almost appears like tautology in the last verse. It may, moreover, be observed, that the “*gemina arbor*” before us, is closely allied to the sacred trees, “of a “mixed nature,” which stood in the midst of the Cades in Spain; both being derived from traditionary accounts of the trees which grew in paradise.

The rites of the sacred Branch will be met with very frequently throughout mythology; and are, I believe, invariably connected with more or less of paradisaical tradition. Generally, though not by any means exclusively, the palm appears to have been the tree from whence the “*Aureus Ramus*” was gathered. Now the palm, from its peculiar nature, its straight and lofty growth, its wonderful longevity and

* *Æneid* vi. 202.

great fecundity, the permanency and perpetual flourishing of its leaves, was looked upon as a proper emblem to represent the Tree of Life.* Hence, even in the sanctuary of the temple of Solomon,† palm trees were represented on the walls and doors, between the Cherubim. The heathen supposed the palm to be immortal, or at least, that if it did die, it of itself revived, and enjoyed a second life. The Greeks called it φοινῖξ Phœnix, and gave the same title, as is well known, to the fabulous bird so famous in all antiquity, as representing the revivification and immortality of the soul. The Phœnicians‡ and Egyptians, however, called the palm, or

* The Prophetess Deborah dwelt under a palm tree, where probably she worshipped. Judges iv. 5.

† 1 Kings vi. 29. et seq. vii. 36. There was a precept in the Levitical law to take on a certain festival “branches of palm trees, and rejoice before the Lord *seven* days.” Levit. xxiii. 40. There is a place, mentioned Judges xx. 33. called Baal Tamar, or “the palm tree of the god Baal,” which perhaps there received idolatrous worship. Branches, or at least a branch of palm, was made use of in the mysteries among the heathen. Apuleius. Metam. lib. xi. p. 383.

‡ Judea, a small part of which was anciently called Phœnicia, (from Phœnix, however that title may be analysed,) seems to have been considered as emblematical of a future paradise or state of celestial happiness, and consequently its emblem from time immemorial, has been the *Palm*.

the Branch of the palm, BAI or BAIA; and both likewise conferred upon the soul of man, which partly from tradition, and partly from other internal evidence, they knew to be immortal, the same appellation—*Εστι μὲν γὰρ τὸ ΒΑΙ ψυχή*.^{*} Accordingly, we find in this very part of Campania which we are describing, an ancient town near the site of the Elysian fields, which bears to this day, the name of Baiaë. The origin of this place, mentioned by the oldest mythologists, is sufficiently evident; and another instance of the same kind we shall have to notice hereafter.

The Hades of Campania, moreover, had its fire-tower or Tursis, here called Triton, or Tarit-On; the latter radical denoting the sacred fire or flame, to the commemoration of which, the temple or tower called Tarit, was set apart and consecrated. It also answered the purpose of a defence to the sacred enclosure, and was supposed to be inhabited by a compound figure, represented upon coins and vases under the form of half a man and half a fish, blowing a concha or sea shell; which was in fact the usual custom of the priests who really inhabited

^{*} Horapollo, lib. i. cap. 7. p. 11. See also Parkhurst's Gr. Lexicon, vox Βαίον.

places of this nature, when situated upon the coast of any country. From the summit of the Tarit they gave notice of the approach of any vessel to their shores; the crew of which were generally obliged to sacrifice at least one of their company as an atonement for the rest, and also as the customary means of obtaining an oracular answer to direct their future progress. Virgil, indeed, unwilling to deface and disfigure his poem with so cruel a rite, has represented Misenus as finding a watery grave, and yet he sufficiently hints at what was the real catastrophe.*

Misenum in littore sicco

Ut venere vident indignâ morte peremptum;
 Misenum Æolidem, quo non præstantior alter
 Ære ciere viros, Martemque accendere cantu;
 Sed tum forte cavâ dum personat æquora conchâ
 Demens et cantu vocat in certamina divos,
 Æmulus exceptum Triton, *si credere dignum est*,
 Inter saxa virum spumosa immerserat undâ.

Had the unhappy trumpeter really fallen into the sea, inter saxa, it is perhaps little likely they would have been able to procure his corse, for the magnificent funeral afterwards described, and which contributes so materially to the

* Æneid vi. 162—174.

sublime solemnity of that part of the *Æneid*. The matter is explained, however, by considering him as the usual victim offered up to the deity supposed to reside in the Triton or fire-tower, represented as above mentioned under a compound figure, the customary vestige of the Cherubim.

Within a day's sail from the Hades of Campania was the celebrated island of Circe the enchantress, which was in fact only another spot dedicated to idolatrous worship arising out of paradisaical traditions, similar to those we have already considered. Its situation was considered by the ancients in the same light with that of Hades; for Homer makes Ulysses say,*—

Ω φίλοι, ου γαρ τ' ἴδμεν οπη ζοφος, ουδ οπη ηως,
 Ουδ οπη ηελιος φαεσιμβροτος εισ' υπο γαιαν
 Ουδ οπη αννειται—

We know not here, what land before us lies,
 Or to what quarter now we turn our eyes,
 Or where the sun shall set, or where shall rise.

* *Odyss.* x. 190. Circe was, in Italy, what her sister Medea was in the sacred enclosure at Colchis, which we shall consider presently. This, however, furnishes another proof that these traditionary memorials were all derived from one and the same source; for on no other ground can their exact analogy be explained.

The whole island was covered with a thick grove, in *the midst* of which stood the palace, or perhaps the temple of Circe, guarded by mountain wolves and brindled lions;—

Hinc exaudiri gemitus iræque leonum
 Vincla recusantum, et serâ sub nocte rudentum;
 Setigerique sues, atque in præsepibus ursi
 Sævire, ac formæ magnorum ululare luporum,
 Quos hominum ex facie dea sæva potentibus herbis.*

Ulysses is preserved from the fate of his companions through the marvellous influence of the herb Moly,† which is presented him by Mercury, who appears to him in the grove under a human form, and is styled by the poet “Ερμείας Χρυσορραπῖς Hermes the golden Branch-bearer.” And we may here observe that the same title is bestowed upon Teiresias in Hades, who is called by Homer “the bearer of the “golden rod or Branch.” It is also remarkable

* Æneid vii. 15.

† The plant called Moly may be considered as another memorial derived from the Tree of Life; it was supposed to preserve the bearer from all peril, especially that, which he might incur within the precincts of the sacred grove. Homer describes it as known only to the immortals. See also a good remark on this point in the Ancient Univers. Hist. vol. i. p. 126.

that this prophet of the invisible world had, according to Diodorus, a daughter named Daphne, a priestess at the oracle of Delphi, which we shall notice hereafter. The name of Daphne however, signifies a Branch of laurel, which on some occasions was held in almost equal repute with the Ramus or Branch of the palm tree, and both are often found in mythology confounded together. Whenever any person was seized with a dangerous distemper which threatened dissolution, it was usual to fix both these over his door:—

PAMNON τε και κλαδον ΔΑΦΝΗΣ
Υπερ θυρην εθηκεν.

as Laertius* mentions, in his life of Bion the Boristhenite; and it may be here remarked, that the staff of Esculapius, who was looked upon as the renewer or restorer of human life, and on that account the sufferer of divine vengeance for the sake of man; this wonderful staff, connected as it ever was with the serpent, is in fact a traditionary type of the same nature as the Aureus Ramus of Hades, and derived from the same source, namely, the Tree of Life

* Cited in Potter's Arch. vol. i.

in paradise. The same may be also said of the Thyrsus of Bacchus, the Caduceus of Mercury, and even the Club of Hercules;* and it is observable that all these deities were often looked upon as connected more or less with Hades. Even Adonis was said to have derived his origin from the Branch of a tree, which grew in the midst of a sacred garden.

There was another Hades besides that of Campania, on the shores of Epirus in Thesprotia, near the Ambracian Gulph, and opposite the island of Corcyra. The same paradisaical features are also here discoverable. There was a river "*parting into four heads*," which seem to have had similar titles conferred upon them. Here was an Acheron; an Avernus, like that in Italy and Spain, exhaling pestilential vapours; a Cocytus; and a Stygian stream. Near a lake Acherusia,† into which the Ache-

* Palæph. de incred. hist. p. 51. Apul. Metam. ut supra, as to the Caduceus of Mercury being derived from the golden bough in Hades.

† The title Acherusia appears as well in this, as in other instances, to have been conferred upon the lake, the cave, and the eminence or high-place which overhung both. Crowning the whole was a solemn grove of plane trees
Περι των επ' ακρης αυτης πεφυκτων πλατανων και του επ' αυτη πεδιου, και δοκει αυτοθι καταβασις εις αδου υπαρχειν. Aret.

ron flowed, was an ancient temple called Chimærium, once sacred to the compound figure Chimæra, which represented as well the traditional vestiges of the Cherubim, as also of the revolving fire, or “flaming sword,” which served as the defence of paradise. Hard by was a spot called Phœnice,* answering, I apprehend, to the Baiaë in Italy, and formerly consecrated to the worship of the palm or φοινῖξ Phoenix, the emblem of the Tree of Life. A river Acheron will be found in many other parts of the world; a fact that evinces how universally these traditions once prevailed, and how far the idolatrous worship had spread, which sprang out of them. There was an Acheron† in the country of the Brutii, with several places near it of the same name with those in Thresprotia; and connected with them was the history of Proserpine, who was fabled to have come over thither, and gathered flowers. Her history will be mentioned again hereafter, and shewn to be wholly derived from paradisaical tradition. There

Cnid. lib. rer. Maced. secundo. Nat. Comes. lib. iii. p. 59. Pausanias mentions an Acherusia near Corinth, lib. ii. p. 196. And there were also many others.

* Strabo, lib. vii. p. 499. Polybius, lib. i. pp. 94, 95.

† Strabo, lib. vi. p. 466.

was an Acherontia* also in Apulia, mentioned as a mountain, and probably so called from the river Acheron, which flowed at its foot. There was a sacred cave called Acherusia in the Chersonesus Taurica, through which Hercules was said to have dragged the dog Cerberus from hell; and the same story is connected with other places of the same kind. Now Cerberus, in his compounded figure and other circumstances, presents to our view only another trace of the cherubic exhibition on the east of Eden, which guarded the way to the Tree of Life, as Cerberus is also represented for ever watching over the gates of Hades and the entrance into Elysium. From the last mentioned cave in the Chersonesus, rushed the river Acheron, and the whole place was looked upon as the descent into the invisible world ;—

Ενθα μὲν εἰς Αἰδαο καταίβατις ἐστὶ κελύεθος

Ἀκτητὲ προβλῆς Ἀχερουσίας ὑψοθὶ τεινεί.

Δινηεῖστ' ἈΧΕΡΩΝ αὐτὴν διανειωθὶ τεμνών

Ἀκρῆς ἐκ μεγάλης προχοᾶς ἵησι φαράγγος.†

There is the passage to the shades below,

There Acherusia's o'erhanging brow—

Whose sever'd-foot stern Acheron divides,

And rolls from out the cave her gulphy tides.

* Hor. lib. iii. od. 4. ver. 14.

† Apollon. Rhod. apud Nat. Com. lib. iii. cap. 1. p. 58.

Here also was a Chimærium, or Cimmerium, as Pomponius Mela* writes it, of the same nature with that in Epirus. There were moreover many sacred places bearing the appellation of Avernus, and which were all, more or less, considered as exhaling noxious vapours. Sometimes the name was given to lakes, as in the instances of the Hades in Campania, Spain, and Thesprotia. It was also conferred upon rocks and some of the most celebrated high-places, which derived their origin from the same source, up to which all garden and grove worship is in fact to be traced. There was a famous rock of this name in India,† or as some authors think, more than one. It is mentioned, both by Strabo and Dionysius, and was situated near the source of the Indus, which river, as will be seen hereafter, was anciently called Phison or Pison, the immediate name of one of the rivers of paradise mentioned by Moses. Upon it, or in its neighbourhood, and perhaps surrounding it, was a sacred grove, which Alexander the Great caused to be cut down when he besieged the place, according to Curtius; although the whole enclosure was looked

* Pomp. Mela, lib. i. cap. 19.

† Strabo xv. p. 1008. Dionysius Perieg. v. 1151. Quint. Curt. viii. 11.

upon as so holy, that Hercules himself was said to have desisted from assaulting it, being deterred by an earthquake. Aristophanes* speaks of a consecrated eminence or high-place, which had the title of Acheron. He names it “*Ἀχερωντίος σκοπέλος αιματοσαγῆς* the rock of “Acheron dropping with blood;” the origin of which was, the cruelties practised by the priests in their offering human sacrifices;† and from whence that custom was derived will be ex-

* *Barpax* 474.

† One mode of their offering these human expiatory sacrifices, was by shoving off the victim headlong from the edge of the precipice. Possibly this may explain the story of Sisyphus, represented in Hades, as for ever rolling a stone up a high hill, the summit of which is no sooner apparently reached, than the burden is again tumbled to the bottom. *Odyss.* xi. 592. Rocks and eminences were sometimes called *Patora*, an Egyptian title of these sacred places. Mythology rendered the *Patora*, in this case, by a word somewhat similar in the Greek language, *πετρα*; and the poets represented it as a moving stone, broken perhaps from the verge of the precipice in hurling him off, and with the ghost of the victim eternally rolling down the mountain. We shall have occasion to notice hereafter these *πετραι* more particularly, and demonstrate their connection with paradi-
saical rites. Not strangers, however, only were sacrificed on places of this nature, but also criminals; and Sisyphus might have been one of these, as he bears the character of a thief in the annals of antiquity.

plained in another place. In fact all these lakes, rivers, rocks, and sacred enclosures, connected as they were with the Hades, or future world of the ancients, which was mainly composed of traditions relative to the paradisaical state of innocence and bliss which mankind had forfeited, and to which it was naturally supposed a future state of things would be analogous, not only prove the vast extent to which memorials of the garden of Eden had prevailed; but likewise shew the extreme antiquity of those memorials, which thus furnish their collateral testimony to the truth and consistency of the history given by Moses.

We must not, however, omit noticing the Hades in Egypt, where was a lake Acherusia, on the south of Memphis, on the banks of which stood the shady temple of Hecate, with the ports of Cocytus and Lethe. When a person died, after many mysterious ceremonies had been performed upon his corpse, it was laid in a boat and wafted over the lake to the other side; here were certain judges, before whom it was solemnly arraigned, and a strict inquiry instituted into the life of the deceased. If the individual were condemned, it was denied a burial; but if otherwise, it was interred

in the Elysian fields.* The name of the ferryman was Charon, and those of the judges were Rhadamanthus and Minos, according to some authors, and hence many have thought Homer and Virgil borrowed the principal features of the eleventh Odyssey, and sixth Æneid. However, it is enough for us to observe the same traces of the same traditions as we have universally discovered elsewhere, even in places with which Egypt perhaps had little or no connection, or intercourse. Albricus,† in his picture of Hades, personifies it as a god sitting on a throne of sulphur, holding a sceptre in his right hand, and binding a soul with his left. From his feet issue four rivers, or rather “a river parting into four heads;” while near them is represented a lake called Styx or Avernus. All around stand several compound figures, some winged and with the faces of virgins; these were conceived to be Harpies, Furies, and the Fates, the last of whom (or at least one of them) are employed in cutting short the life of man;—probably a mutilated tradition of that awful truth, that with sin

* Sandy's Travels, p. 136. Dacier sur. xi. Odyss. Strabo lib. iii. p. 223. Plutarch in Sertorio.

† Albricus de deor. imag. x. 313.

“death entered into the world.” The serpent, moreover, is not omitted in this hieroglyphic description.

There is a remarkable account in *Ælian* of a wonderful continent, answering, in some respects, to the vast Atlantic island mentioned by Plato, with its traditionary history, derived, as he affirms, from Egypt. It seems to represent to us another instance of their allegorical ideas of paradise, looked upon by the heathens as the future and invisible world. The historian informs us, from Theopompus, that upon the bounds of the happy region “there was a place called *Ανοστον* Anoston, which signifies “sine reditu, or the abode from whence there “was no return. It was like a gloomy chasm “or cave, neither light nor dark, but sufficiently “obscure. Here were two rivers, the one “*ΗΔΟΝΗΣ καλεῖσθαι* called the river of Eden, or “of pleasure; and the other, that of sorrow:— “over against both of these, grew extraordinary “trees of the size of a mighty palm. Those “which overhung the river of Sorrow bore fruit, “which proved the source of endless tears to “those who tasted;—but those which were by “the river of Eden had fruit, of which whosoever “ate were delivered from all other desires, and

“obtained youth and immortality.”* The delicious valley of Tempe, so exquisitely described by the same author, was also a consecrated enclosure, of which the history and accompanying circumstances present us with paradisaical memorials. The river Peneus, a most remarkable stream rolled through it “*ελαίω δικην*” “as smooth as oil,” connected with which were the Styx and Tiresias, the latter stream bearing the same title as Homer’s prophet of Hades. The poet, indeed, terms this river Titaresius, or Tith-Tiresias, and probably there might have been near it an altar or mound of earth† raised in honour of the Seer, who was also mysteriously connected both with the institution of marriage and the serpent. The whole vale

* Ælian also mentions other paradisaical features, such as the freedom of the happy inhabitants from labour and sorrow, the spontaneous production of every thing delightful to the eye and taste, and the abundance of gold and precious things which were there so common. It may be remembered that, with respect to the real paradise, Moses has recorded that “the name of the first river is Phison, which compasseth the whole land of Havilah, *where there is gold*; and the gold of that land is good; there is *bdellium* and the *onyx stone*.” Ælian. Var. Hist. lib. iii. 18. et lib. iii. 1. *עֵדֶן* Eden, whence *ηδονη* *pleasure*, and *εδωος* *pleasant*. Parkhurst. in voc.

† Which is the signification of the radical Tith, at least in some instances. See Bryant, vol. ii. p. 128.

must have embraced in its precincts the most delicious paradise in the world, since that of Eden; and that it was considered as a place eminently holy, is proved from the numberless sacrifices which were here offered, and the traditions connected with them.* The Thessalians affirmed that in the valley of Tempe, Apollo, *after his victory over the serpent*, underwent a lustration. Here also he was crowned with laurel, and according to some, with that mysterious fruit, the gathering of which had proved the source of all evil, and occasioned the necessity of that victory over the serpent. Hence, moreover, "having first gathered a "sacred Branch with his own right hand," he came as conqueror to Delphi; and it is added, that an altar was reared in that very place where he was crowned, and from whence the Branch was gathered. Every ninth year there was a celebrated procession to Tempe of noble youths, who performed a splendid ceremony, and then returned with garlands on their heads composed of the same laurel with which the deity had been before adorned, who is said, moreover, to have undergone all this labour

* Hygin. Fab. 140. Pausanias in Phoc. Apollod. Bibliothec. lib. i. Lucianus de Gymn. p. 384. Salmur. 1619. Curtius de ludis Pyth. p. 33. Id de hortis, p. 34.

“out of love” to mankind. They always entered the valley on these occasions by the way which was called Pythias, from the triumph of Apollo over the serpent Python.

There is a remarkable grove, mentioned by Callimachus in his hymn to Ceres,* which was consecrated to her as the mother of Proserpine, (whom we shall perceive hereafter to have been the Eve of mythology) by the Pelasgi.

Τιν δ' αὐτᾶ καλον αἰσος ἐποίησαντο Πελασγοί
 Δενδρεσιν ἀμφιλαφεῖς—διὰ κεν μόλις ἦλθεν οἶσος ;
 Ἐν πίτυς ἐν μεγάλαι πτελεαὶ ἔσαν, ἐν δὲ καὶ οὔχραι
 Ἐν δὲ καλά γλυκυμαλά—το δ' ὡς ἀλεκτρίον υἱὸς
 Ἐξ ἀμαραν ἀνεβύε—

“Sacred to thee, a beauteous grove was seen,
 So thick, an arrow could not pass between ;
 By the Pelasgi planted round thy shrine,
 There the elm rear'd her stately head—and pine
 Coniferous. There the pear and apple grew,
 Sweet to the taste, and tempting to the view.”

Virgil, in his second Georgic,† speaks of the last mentioned tree as follows:—

Media fert *tristes succos*, tardumque saporem
Felicis mali, quo non præsentius ullum
 Pocula si quando sævæ infecere novercæ
 Auxilium venit, ac membris agit atra venena.

* This goddess was sometimes represented as standing between two trees. “Erat Ceres inter duas arbores *pomis* “onustas.” Albricus. Phil. de Deo. imag. 23.

† Ver. 126.

Media is here an extraordinary epithet,* for this tree was a native of many other countries beside Media, Assyria, and Persia. Originally I conjecture this Arbor Mali was so called, from the tradition of, and its being considered to represent, “the tree of the knowledge of “good and evil *in the midst* of the garden” of Eden.

The gardens of Alcinous, in the island of Corcyra, appear to present us with several vestiges of the Mosaical picture of paradise.

Ενθα δὲ δένδρεα καλά πεφυκεὶ τηλεθώοντα
 Ὀχραι καὶ ροιαί καὶ μῆλαι ἀγλαοκαρποὶ
 Συκαὶ τε γλυκεραί καὶ ἐλαὶ τηλεθώουσαι
 Ταῶν οὐπότε καρπὸς ἀπολλύται οὐδ' ἐπιλείπει
 Χειμάτος, οὐδὲ θερεὺς ἐπιτήσιος, ἀλλὰ μάλ' αἰεὶ
 Ζεφυρίη πνείουσα, τὰ μὲν φύει, ἀλλὰ τε πέσσει.
 Here beauteous trees for ever blooming grew
 Pomegranates, *apples tempting to the view*.
 Sweet figs, and verdant olives, flourish'd fair,
 And the branch bent beneath the weighty pear;
 The balmy spirit of the western gale
 Eternal breath'd on fruits untaught to fail;
 The same mild season gave the blooms to blow,
 The buds to harden, and the fruits to grow.

* Meed is one of the most ancient Amonian radicals, denoting wisdom, knowledge, prescience, and the like.

† Καλά is the reading of Athenæus, though μακρά is the usual epithet found in this place, in the common editions of the Iliad. Odyss. H. 114.

It is easy to perceive how near all this comes to the description of the inspired historian. "Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food." In the centre of the garden were "two* fountains," which, as we have already seen in the instance of the Gades of Spain, and shall hereafter have abundant opportunity of perceiving, generally were found in the paradisi of the heathen. Eustathius tells us that the lovely country of the Phœacians, as described to us by Homer, was in fact only a representation of the islands of the Blessed, which will hereafter be demonstrated to have been mainly composed of paradisaical memorials. Justin Martyr directly affirms that "the garden of Alcinous" was nothing more than "a heathen representation of paradise:"—

Τὸ ΠΑΡΑΔΕΙΣΟΥ δὲ εἰκόνα τὸν Ἀλκίνοῦ κῆπον σῶζειν πεποίηκε
are the very words of this learned father, who has transcribed the above description into his first exhortation.† We may there-

**Ἐν δὲ ὄνῳ κρηναί.* These may also describe the beauty and freshness of these sacred gardens. Any place richly watered, seems to have been compared to Eden. Gen. xiii. 10.

† Cohort. ad Græc. p. 27.

fore consider the whole as a sacred enclosure :—

Ἐκτοςθεν δ' αὐλῆς μεγάς οὐχατος ἀγχι θυραίων
Τετραγυὸς—περὶ δ' ἔρκος ἐληλάται ἀμφοτέρωθεν.

Without the gates the spacious garden lies
From storms defended, and inclement skies ;
Four acres was the allotted space of ground,
Fenc'd with a high enclosure all around.

Closely connected with it was a corrupted representation of the sacred tabernacle or shechinah, with the cherubic exhibition on the east of Eden. This was the temple or palace of Alcinous, and was singularly magnificent and superb.

Ὡς γὰρ ἡελίου αἰγλή. πέλεν, ἡ σελήνης
Δαίμα καθ' ὑψέρεφες μεγαλήτορος Ἀλκινόοιο
Χαλκεοὶ μὲν γὰρ τοῖχοι ἐληλάδατ' ἐνθα καὶ ἐνθα
Ἐς μυχου ἐξ ἑδᾶ—περὶ δὲ θρίγκος κυανοιο.

Χρυσεῖαι δὲ θυραὶ πυκινὸν δομὸν ἐντὸς ἐέργον
Ἀργυρεοὶ δὲ σταθμοὶ ἐν χαλκῷ ἐσάσαν ἑδῶ.
Ἀργυρεὸν δ' ἐφ' ὑπερθυρίαν, χρυσεὴ δὲ κορωνή.

The front appear'd with radiant splendors gay,
Bright as the lamp of night, or orb of day.
The walls were massive brass ;—the cornice high
Blue metals crown'd in colours of the sky, —
Rich plates of gold the folding-doors incase,
The pillars silver, on a brazen base ;
Silver the lintels, deep projecting o'er,
And gold the ringlets that command the door.

We perceive in the above, some mutilated remains distorted by pagan corruptions, of “the likeness of the firmament upon the heads of the living creatures, which was as the colour of the terrible chrystal stretched forth over their heads above. And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire.”* So in the palace of Alcinous there were thrones within; and without, in the front of the shining edifice, were living and mysterious images, the work of Vulcan, and presenting, however obscurely, some vestiges of the cherubic-animal exhibition on the east of Eden.

Χρυσεῖοι δ' ἑκατέρθε καὶ ἀργυροὶ κύνες ἔσαν
 Οὐς Ἡφαίστος ἐτύξεν ἰδρυῖσι πρᾶπιδεσσι,
 Δῶμα φυλασσεμέναι μεγαλήτορος Ἀλκίνοοιο
 Ἀθανάτης ὄντας καὶ ἀγῆρῳς ἡμάτα πάντα.

Two rows of stately dogs on either hand
 In sculptur'd gold, and labour'd silver stand.
 These Vulcan form'd with art divine to wait
 Immortal guardians at Alcinous' gate;
 Alive each animated frame appears,
 And still to live beyond the power of years.

All these traditional memorials of paradise must have come originally out of the east, and

* Ezek. i. 22—26. A similar instance of heathenish imitation is mentioned by Philostratus de Vit. Apoll. lib. iii. cap. 11.

therefore may be found, as might be reasonably expected, amongst the Syrians, and other oriental nations. The paradise of Phaneas,* in Palestine, and the celebrated Eden, (so called to this day) in the shades of Mount Lebanon, which both Ptolemy and Stephanus† term *Παραδεισος* a paradisos, were consecrated gardens of the nature before described. To these may be added the gardens of Daphne upon the Orontes, described by Strabo.‡ They consisted of “a grove, vast and shady, irrigated with
 “fountains of water, which preserved it for ever
 “cool and verdant. In the midst was a temple
 “and asylum of Apollo, together with a fane
 “consecrated to Diana, whither the inhabitants
 “of Antioch were accustomed to resort, and
 “celebrate their festivals. The circumference
 “of the sacred grove was fourscore stadia. In

* There was another place named Phancæ in the island of Chius, sacred to Apollo, and celebrated for palm-trees.

† See a very excellent note on this in the var. editions of Sulp. Severus, p. 6, and the authorities there cited. The Persians were accustomed to these sacred gardens, in which there were not only fountains and other symbols of paradise, but they also preserved a number of different wild animals in them, which were made to live together in a state of harmony and peace, emblematic of the life led by the animal creation in the garden of Eden.

‡ Strabo, lib. xvi. p. 1089 et 1096.

“this place they feign that a dreadful serpent called Typhon was overthrown by Apollo,” and from this mythological circumstance, the river Orontes, which watered the garden of Daphne, was, to a certain extent, called after the name of the monster, Typhon. Now Typhon, by an easy transition of its radical letters, is certainly the same as the serpent Python, the history of both, moreover, being so decidedly analogous. It cannot but have struck the attentive reader how universally this legend of the serpent is connected with all the instances of heathen paradisi, which we meet with in ancient writers.

We shall find this remarkably illustrated in the case of the garden of the Hesperides.*

* There was also a fountain of ambrosia or immortality in the midst of the garden of the Hesperides, answering to the Tree of Life. Eurip. Hippol. v. 750. A late writer and eminently learned missionary well observes, that “the Tree of Life, the fountain or well of life, and the water of life, all seem identified in scripture. As in the garden of Eden the Tree of Life was an emblem or pledge of happiness to Adam, had he continued in innocency, so the water of life, flowing through the paradise in heaven, is an emblem of that eternal glory, which Christ the second Adam has secured for all who believe.” Henry Martyn’s Sermons. 2d ed. p. 198.

This celebrated place was situated on the extreme verge of Ethiopia in Africa, and not far from Meroë. As is usual with almost all places of this nature, it was considered as on the borders of the world, or as if it hardly belonged to it. Atlas is said to have surrounded it on all sides with high mountains, on account of an ancient oracle, which affirmed that the Son of the Deity would at a certain time arrive, open a way of access thither, and carry off the golden apples, which hung on a mysterious tree in the midst of the garden. There is a very curious antique yet extant, as I have before remarked, in which Hercules is represented standing with an apple in his hand before the Tree, around which a serpent is enfolded, as described by Lucretius:—

Aureaque Hesperidum servans fulgentia mala
Asper acerba tuens immani corpore Serpens
Arboris amplexus stirpem.*

This serpent, who for ever watched the fruit of this mysterious tree, was said to have been born of Typhon, another serpent; but in fact

* Lucret. de Nat. Rer. v. 33. Virg. Æneid iv. 482. Lucan. Phar. ix. 367.

they were both one and the same, and Typhon, by a slight transposition, is none other than Python, as was observed before, the appellation under which we most generally discover the mythological monster which tradition told the heathen had been the source of all evil, and was to be vanquished only by the Son of the Supreme Being in a human form. Now the very name Pytho, or Python, evidently designates the great deceiver of the world, from פותח Pyth, or פותח Pythe, "to overpersuade,* or "deceive." When the damsel who followed the apostle Paul, is said to have been "possessed with a spirit of divination," (certainly a spirit of the devil,) it is named in the original "πνευμα ΠΥΘΩΝΟΣ† a spirit of Python;" manifestly shewing that the pagan Python was none other than a traditionary memorial of "that old serpent, called the devil and satan,‡ which deceived the whole world." But the serpent of the garden of the Hesperides had also another name, that of Ladon, which is the contraction of El-Adon, "the god of the garden of Eden;" which clearly proves the whole to

* See Spearman's Letters on the LXX. p. 85.

† Acts xvi. 16.

‡ Revel. xx. 2.

be a paradisaical tradition: Apollonius describes the matter as follows:—

Πλαζόμενοι ἔχονδ' ἱερὸν πέδον, ὡς ἐνὶ ΛΑΔΩΝ
 Εἰσεῖτε πόνυ χθίζον παγχρύσεια ρυετο μῆλα,
 Χωρῶ ἐν Ἀτλαντὸς χθονίος ὄφιν ἀμφὶ δὲ νυμφαί
 Ἑσπερίδες πομπήν εὐφροσύνην αἰδούνσαι
 Δὴ τότε γ' ἦδη κείνός υψ' Ἡρακλῆϊ δαίχθεις
 Μειλὼν βεβλήτο ποτὲ στυγρός.*

Then came they to the sacred place, where kept
 The serpent Ladon watch, nor ever slept ;
 In the Atlantian land the garden lies,
 And there the apples hung, a golden prize ;
 About the tree the wary dragon wound,
 And the Hesperides were heard around ;
 'Till great Alcides, son of Jove and fame,
 Engag'd the serpent, and at length o'ercame.

Belonging to the consecrated garden was a temple, kept by a priestess, according to some; and according to others, by three nymphs, called the Hesperides. Here, also, were the daughters of Phorcus connected with the Gorgons, all compounded figures, who had the custody of the sacred fire, which was considered as the protection of the enclosure. Indeed, by more than one author, this same Phorcus was thought to have been the father of

* Apoll. Rhod. apud. Nat. Com. lib. vii. 7. p. 217.

the serpent slain by Hercules. At all events, we find here the usual vestiges of the cherubic guard, however mutilated and distorted. Scylla was by some considered as having been one of the Gorgons who kept the consecrated garden, and so was Medusa. They all had golden wings, as the tradition reported, as also brazen hands, with the teeth of various animals. Sometimes Hercules is said to have slain the serpent with his club, which is to be identified with *the sacred Branch*, as has been already mentioned. After his victory over the giants, he is affirmed to have consecrated it to Mercury, when, on being thrust into the ground, it grew into a mighty tree.*

There were, also, in several parts of the east, paradisi dedicated to Bacchus. The god himself, as Philostratus writes, "enclosed a large tract of land, cultivated it as a garden, and "planted planes and laurels." Near it was a temple, and the presiding priest and priestess were a man and his wife, *clothed in skins*, and who lived upon the fruits of the garden. This is said to have happened in Nisa, a mountain of India, though there were also many other places of this name.† Bacchus is declared by

* Nat. Com. lib. vii. 1. 206. † Bryant. Anal. vol. iv. p. 251.

Phornutus* to have been the first planter of trees, and cultivator of gardens; and this was the case during a sort of golden age, before war and destruction had made their appearance in the world. The obscene rites of the Phallus, which often occurred in these gardens, cannot but have arisen from a perhaps obscure tradition of the holy institution of marriage, which the polluted minds of men abused to some of the worst purposes of idolatry. Bacchus himself is represented naked, in unhallowed allusion to that pure and blissful state of our first parents in Eden, when "they were both naked, the man and his wife, and were not ashamed." His car is represented as drawn by lions and leopards, as well as other beasts of prey; representing, hieroglyphically, the tradition which the heathen had of the paradisaical state of the animal creation.† Here, also, we meet with the serpent; for those who partook of the ceremonies used to carry serpents in their hands, and with horrid screams called upon "Eva!—" "Eva!"—They then crowned themselves with these reptiles, still indulging in the same frantic exclamations. Epiphanius, Clemens of

* De Nat. Deor. p. 81.

† Id. p. 85. The same also is said of Rhea and Cybele.

Alexandria,* and many others, are all of decided opinion that this horrid invocation had relation to the great mother of mankind, "who being "deceived, was in the transgression."

It is observable that most of these gardens were oracular. There is, perhaps, no desire of knowledge more natural to man in his present fallen state, than that of the knowledge of futurity. Hence it has proved the aim of a vast majority of minds, in all ages and parts of the world, to pry into futurity. And yet it must be owned that the practice has not been, nor indeed ever can be, conducive to the real happiness of mankind; and it is undoubtedly to be traced up to the bitter fruit of the "tree "of knowledge of good and evil," that the human race have ever followed, or been desirous to follow, a course of conduct so decidedly opposed to their actual welfare and happiness.† Yet it will be found in the end a singular proof of the once happy existence of man in a paradisaical state. It has ever been a received opinion, even amongst heathen nations, that there

* Epiphan. tom. ii. lib. iii. p. 1092. Clem. Alex. Cohort. p. 11. Euseb. Prep. Evan. lib. ii. 3.

† Il est vrai que le desir de le connoître est une des plus anciennes maladies de l'esprit humain, comme elle en est une des plus funestes ! Voy. de Jeun. Anach. tom. iii. p. 393.

was a time when God conversed familiarly with man, and that this happiness was enjoyed by the latter in some sacred garden or paradise. The former part of this statement has been allowed universally ; the latter part will derive its proof and illustration from what follows, as well as from what has preceded. Of all the various kinds of divination, or modes of attempting to look forward into futurity, oracles have always enjoyed the greatest repute; and the original source of at least very many of these, will be discovered to have been traditions of the tree of knowledge of good and evil. It may be thought still more remarkable, that “the devil has always been ambitious to have “the world think that the knowledge of good “and evil was to come *by the serpent* still;”* for we shall find him frequently, and indeed almost always, the subtle soul of nearly every oracle we meet with:—as if he reiterated his old temptation to all the sons of Adam, with the same success; “in the day ye eat thereof, then

* Bishop Stillingfleet’s Orig. Sacrae, lib. iii. cap. 3. sec. 19. The serpent was the symbol of adoration among the heathen, and the proper indicium, or note of a consecrated place, as is evident by that of Persius.

Pinge duos angues ; pueri, sacer est locus.

Ibid. et sequent.

“ your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Let us now consider and examine the accounts we have of some of the most remarkable oracles of antiquity.

Dodona is, by some, thought to have been in Thessaly, and by others in Epirus; and some, to reconcile the two opinions, think there were more than one of the same name, which very likely might have been the case. Whether it were so or not, Epirus is generally believed to have been the seat of the oracle of which an account has come down to us; yet here again it is doubtful whether this was in Thesprotia, in Molossia, or in Chaonia. Eustathius, however, has decided the controversy, by telling us that although it once belonged to the Thesprotians, it afterwards fell into the hands of the Molossians; and herein he is confirmed by Strabo.* According to Herodotus, it was the oldest oracle in the world, being prior to the great deluge of Deucalion, who, retreating to this place, was saved, when all Greece beside perished. Its name Dodona, is in fact the real name of the terrestrial paradise, which was memorialized in the oracle before us. Eden,

* Potter's Arch. Græc. lib. ii. cap. 8. p. 265.

as I have already shewn, was sometimes expressed Adon, and this, by a reduplication of the first syllable, by no means unusual, was called Adadon; and more smoothly Dadona or Dodona. We shall find this etymology borne out by the history in every part, and therefore it may be the more depended on. The oracle was delivered from one, or, according to others, from two sacred oaks, which stood in the midst of a vast shady grove of beeches.* It was feigned that this tree of knowledge was endued with a human voice, and that in the earliest ages, mankind wholly lived upon the fruits which grew around it, in the sacred grove or garden of Dodona. However, from some cause or other, it is intimated that “victum Dodona negaret:” the garden refused to supply any longer the wants of man, and thence he was driven to the pursuits of agriculture and husbandry;† or, in other words, “he was sent forth

* For further accounts of Dodona, and authorities for what is here advanced, consult Lucan. *Phars.* vi. 426. Stat. *Theb.* iii. 475. Georg. ii. 16. Serv. in Virg. *Ecc.* ix. 13. Cicero. *Att.* ii. 4. Herodot. ii. 57. Hom. *Odyss.* xiv. 328. Strabo vii. 329. Id. ix. 402. Plin. *Nat. Hist.* ii. 103. Pomp. Mela ii. 3. 71.

† *Natalis Comes.* lib. vi. cap. 12. p. 183. Claud. de *Rapt Pros.* lib. i. 30. p. 703. Val. Flac. *Argon.* i. Arnob lib. ii. Sidon *Carm.* ix. Plin. vii. 56. Rhodig. xvi. 3.

“from the garden of Eden to *till the ground*,
“from whence he was taken.” The early history of the grove or garden of Dodona is decidedly connected with the golden age, which is altogether made up of traditions of a paradisaic state. There was an obscure idea that here the supreme deity, or at least his offspring, was born; and the Dodonides were therefore called the nurses of Jove and Bacchus. The whole enclosure was surrounded by the Dryades, Fauns, and Satyrs, the usual compounded animal figures representative vestiges of the Cherubim. To these, may be added Centaurs, the literal signification of which term is, “priests of the Tur,” or fire-tower, or Tursis; but, as is well known, their hieroglyphic figure was compounded of a man and an animal. These priests were originally said to have been taught by Pelasgus “to make coats of skins and clothe themselves;” also to sleep upon the ground on the skins of the sacrifices which had been offered, and in that posture expect prophetic dreams, which we shall see hereafter was not an unusual mode of obtaining a prophetic answer from many of these oracular paradisi: the custom being derived, no doubt, from the sacrificial rites, in which our first parents were instructed on their expulsion from Eden. The whole country around Dodona had the name

of Ellophia, that is עלה* Ellah the Branch, and Ope† the serpent; ia, or ai, being the general radical denoting a land or country. Moreover, one of the family of Atlas, who was once said to have inhabited the temple of Dodona, was surnamed Pytho; allusive, at least, to the same serpent which is universally discovered in union with these memorials of the garden of Eden. The oracle, it is affirmed, was first founded in consequence of the following circumstance:—
 “a golden dove lighted upon the branch of the
 “oak, and instituted in that place an oracle of
 “Jupiter.” It will be immediately perceived how entirely analogous this account is to that of the doves in the *Æneid*, which

liquidumque per aera lapsæ
 Sedibus optatis gemina super arbore sidunt
 Discolor unde anri per ramos aura refulsit.

Æneas, by these means, obtained possession of the Aureus Ramus or golden Branch, without which no one could pass from, or enter safely into the paradisaical bliss of Elysium. The poet compares this sacred Branch to the

* This word very often signifies “a leaf,” and occurs in that sense frequently throughout the scriptures; but it also may be rendered the “Branch of a tree,” such as those fit to make booths or bowers. See *Nehem.* viii. 15. *Anc. Univ. Hist.* vol. i. p. 130.

† See *Bry. Anal.* for this and the following radicals.

mistletoe, which gives us an opportunity of enlarging a little on the religious adoration paid the oak, not only at Dodona in Greece, but also by the Druids in Gaul, and in our own country. This will, if I mistake not, confirm us in the opinion already advanced, that the whole system derives its origin from traditionary memorials of the symbolic trees which grew “in the midst of Eden,” however obscured and confounded together we may frequently find them.

The holy scriptures often mention idolaters as sacrificing or serving their false gods “under every green tree,” as the reader may perceive more fully, on consulting the passages referred to below.* This was more especially the case where the tree was found in conjunction with a fountain, which was the addition of another feature of paradise. We have a scene of this sort in Homer, and numberless others might be adduced:—

Ημεῖς δ' ἀμφὶ περὶ κρήνην, ἱεροὺς κατὰ βῶμον,
 Ἐρδομεν ἀθανάτοισι τελεσσάας ἑκατομβάς,
 Καλῇ ὑπο ΠΛΑΤΑΝΙΣΤῶλι, οὐδὲν ῥεεν ἀγλαὸν ὕδωρ.†
 Beside a fountain's sacred brink we rais'd
 Our verdant altars, and the victims blaz'd;
 The fountain sprang from where a plane tree spread
 Fair to the sight, her ever beauteous head.

* Deut. xii. 2. Isaiah lvii. 5. 1 Kings xiv. 23. 2 Kings xvi. 4. xvii. 10. Jerem. ii. 20. iii. 6. and 13.

† Here, also, we meet with the usual traces of the serpent and oracle. See the whole passage. Iliad ii. 308 et seq.

However, more generally, though not always, the consecrated tree was a palm or olive among eastern nations, while the oak prevailed amongst the Gauls and Celtæ. Maximus Tyrius* calls it "the Celtic image of deity." Also, in some instances in Syria and Greece, it was the object at least of great veneration, as we have seen in the cases of Beershebah, Sichem,† and now of Dodona. Amongst the Romans we have "sacra Jovi quercus," almost to a proverb. But in Gaul and Britain it was, that the highest religious regard was paid to the oak and its misletoe, under the direction of the Druids. Few persons are ignorant that the misletoe is indeed a very extraordinary plant, *not to be cultivated in the earth*, but always growing upon some other tree. "The Druids," says Pliny,‡ "hold nothing more sacred than the misletoe, "and the tree on which it is produced, provided it be the oak. They make choice of "groves of oaks on their own account, nor do "they perform any of their sacred rites without "the leaves of those trees, so that one may "suppose that they are for this reason called "by a Greek etymology,* Druids. And what- "ever misletoe grows on the oak, they think is

* Dissert. xxxviii. p. 400. See also xxv. 254. xxvi. 264. Ovid. Metam. viii.

† See also Isaiah i. 29.

‡ Nat. Hist. xvii. 44.

“ sent from heaven, and is a sign that God
 “ himself has chosen that tree. This, however,
 “ is very rarely found, but when discovered, is
 “ treated with very great ceremony. They call
 “ it by a name which, in their language, signifies
 “ *the curer of all ills*; and having duly prepared
 “ their feasts and sacrifices under the tree, they
 “ bring to it two white bulls, whose horns are
 “ then, for the first time, tied. The priest,
 “ drest in a white robe, ascends the tree, and
 “ with a golden pruning-hook cuts off the
 “ misletoe, which is received in a white sagram
 “ or sheet. Then they sacrifice the victims,
 “ praying that God would bless *his own gift*,
 “ to those on whom he has bestowed it.” One
 would deem it hardly possible for a Christian
 to read this account without thinking of Him,
 who was the *desire of all nations*; of the Man
 whose name was *the Branch*, who had indeed
no father upon earth, but *came down from heaven*,
 was given to *heal all our ills*, and after being
cut off through the divine counsel, was *wrapt*
in fine linen, and laid in the sepulchre for our
 sakes. These last reflections are those of our
 late eminent Hebrew Lexicographer.

I shall here anticipate a circumstance, as it
 is more convenient to my purpose; though
 strictly speaking, its proper place comes in

afterwards. One of the very remarkable Hebrew names for the oak, is אֶשֶׁל Asel; and from this word may be derived Asylum,* such a place of refuge as that opened by Romulus “*between two groves of oaks*” at Rome. Hither all who were guilty of any crime, fled for protection and found it. After Romulus enlarged his new city, this Asylum, which was on the hill Capitolinus, became enclosed within the walls, and those who had fled for refuge thither were made citizens of Rome. Servius Tullus seems to have ordained, afterwards, that there should be at least one of these places of refuge in each tribe; and doubtless, like that at Rome, they were between two groves of oaks, or more often perhaps “between two single trees in the “midst of an enclosure,” as there is every reason to believe. Now this is evidently derived from the original garden of Eden, and accordingly we find all the paradisi of the ancient

* One may here observe, that Asylum, by a slight alteration of its radicals, is the same as Elysium, which the more decidedly connects it with paradise. The learned Bochart supposes the latter to be derived from עֲלִיזוּת Elizuth, the Hebrew word for “great joy or exultation;” which the Greeks, adapting to their own mode of pronunciation, called Elysium. Dionyss. Hal. lib. ii. 15; where the Asylum of Romulus is mentioned μεθοριον δνοιν δρυμων.

heathen to have been Asyla. The custom appears to present a traditionary memorial of the conduct of our first parents after their fall in Eden. "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, *in the midst of the tree of the garden;*" for so the words should be rendered. They in fact fled as criminals for refuge to the midst of the two sacramental trees of paradise, and strove to hide themselves between them, as their Asylum from the justice of Jehovah. Often the heathen Asyla were only a single tree *in the midst* of the enclosure, consecrated to religion:—such was that to which Priam fled;—*

Œdibus in mediis, nudoque sub ætheris axe
Ingens ara fuit; juxtaque veterrima Laurus
Incumbens aræ, atque umbrâ complexa penates.

There was an asylum of the same kind at Beneventum in Italy, where the object of worship was a sacred tree in the midst of a garden, on which a golden viper or other serpent was suspended, together with the skin of a beast

* Æneid ii. 512.

which had probably been offered by way of expiatory sacrifice: and it is remarkable that this idolatry continued among the pagan population of that country even down to the seventh century. But to return to the oracles, and more particularly that at Delphi.

It was one of those which enjoyed the greatest reputation; and was, by some, thought to equal in antiquity the grove of Dodona. It was situated at the foot of Mount Parnassus, and near the Castalian fountain, with awful precipices on three sides of it. In *the midst* of the sacred enclosure grew a lofty laurel, under which the Pythia delivered her prophetic answers, seated upon a Tripod, while the tree nodded over her head. Before speaking, she gathered the fruit or devoured the leaves, while waiting for the inspiration, which affected her whole frame in such a manner as to make her foam at the mouth, tear her hair, and utter the most distracting cries. The Tripod is worthy of notice; the same was not always used, but the one most famous was made of brass, wrought by Vulcan himself, and presented to Apollo by Pelops when he married Hippodamia.* It

* Pott. Arch. Græc. lib. ii, cap. 9. 276. Nat. Com. lib. v. 2. pp. 133 and 183.

was adorned with the heads of different animals, and altogether may be considered as a distorted representation of the Cherubim, derived by tradition from the antediluvian heathen, probably through means of Ham and his posterity. Homer has preserved for us a fuller description of Vulcan at work upon these Tripods, as well as of the machines themselves;—

Ἑσταμεναι περι τοιχον, ευσταθεος μεγαροιο

Χρυσεα δε σφ' υπο κυκλα εκαστω πυθμενι θηκεν,

Οφρα οι αυτοματοι θειον δυσαιατ' αγωνα

Ηδ' αυτις προς δωμα νεοιατο θαυμα ιδεσθαι.*

The Tripods, placed in living wheels of gold,

Wondrous to tell, instinct with spirit roll'd

From place to place around the blest abodes,

Self-mov'd, obedient to the beck of gods.

The reader may remark considerable similarity, in this description, to what Ezekiel has related by inspiration in his vision of the Cherubim.—“The spirit of the living creatures was “in the wheels; when those went, these went; “and when those stood, these stood; and when “those were lifted up, the wheels were lifted “up over against them, for the spirit of the “living creatures was in the wheels:” and it is

* Iliad 2. 375.

added afterwards; "I knew they were the "Cherubim."* Homer mentions that the Tripods had *Ovara*, or handles, which might have been wings, such as are seen upon some ancient Tripods yet in existence. The whole was said to have been covered with the skin of *the serpent Python*, who was there overcome and slain by Apollo. From this name of the former, the place in which the oracles were delivered was termed Pythium, and the priestess who uttered them was called the Pythia, or Pythonissa. Before she ascended the Tripod, she washed her whole body in the fountain of Castalia, or Castalis; while underneath her, as she sat, there often appeared a serpent, which supplied her with the answers, and on one occasion is reported to have destroyed her; a tradition perhaps of the fatal effects of his temptation on the first woman. Eusebius† reports "δρακοντα
 "εἰλεῖσθαι περὶ τῆς τριπόδα that a serpent rolled itself
 "around the Tripod." In fact the signification of the term Tripod, or Tur-ops, is "the tower
 "or temple of the serpent."

Whoever went to consult the oracle, previously offered sacrifices to Apollo; and the

* Ezekiel i. 15—20.

† Cited by Potter in the Arch. Græc. vol. i. lib. 2. cap. 9.

priests who assisted on these occasions were in number five, all of whom were called “Οσιοι the “holy ones,” and these were supposed to be descendants of Deucalion, the Noah of Greece.* There was one who presided over these, called “Οσιωτηρ the purifier;” answering in signification at least to the ברית Berith of Shechem, mentioned in an early part of this dissertation. No impure person was admitted to any part of the solemn rites, and all persons, in any manner engaged about the oracle, were frequently obliged to purify themselves by lustration and sacrifice. The answers of the serpent, both at Delphi and Dodona, (for his they most frequently were,) seem to have been as ambiguous as his primeval delusion offered to the great parents of all mankind, in Eden. The mixture of truth, it appears, was combined with sufficient fraud and error, generally speaking, to expose the source from whence they came, namely, the father of lies, “more subtle than any beast of the field, which “the Lord God had made.”

They had a remarkable tradition of the sabbath at Delphi. For we are told that in the temple of Apollo, every *seventh* day was

* Νῶε ος κεκληται υπο ενιων Δευκαλιων. Theoph. ad Autol. lib. ii. p. 106. lib. iii. 129. Philo: Jud. de pr. et pæn. vol. ii. p. 370. Justin Martyr. i. Apolog. pro Christ. p. 45.

a solemn festival, on which the priestesses chaunted pæans in honour of the serpent.* These priestesses are said to have been the daughters of Triopus; or, in other words, the persons who attended upon the Tur-ops or

* Prol. in Carm. Pyth. Pind. Philo says that the sabbath is a festival common to the whole world. Josephus, in his second book against Appion, declares that not a city or nation was ever known to exist, wherein some trace of the institution of the seventh day was not discernible. Aristobulus, cited by Eusebius, Prep. Evang. xiii. 12. quotes Homer and Hesiod, speaking of this seventh day, as eminently sacred and venerable. Clemens Alexandrinus Strom. v. cites similar passages from the ancients, and to the same purport. *Seven*, of old, was always looked upon as a sacred and mysterious number; see a curious fragment of Linus cited by Bryant, and others:—

Εβδομη ειν αγαθοις, και εβδομη εστι γενεθλη
Εβδομη εν πρωτοις, και εβδομη εστι τελειη
Εβδοματη δη οι τετελεσμενα παντα τετυκται :
Επτα δε παντα τετυκται εν ουρανω αστεροεντι.

Fragm. Lini. Poes. Philos. Steph. p. 112.

The arbitrary, but generally prevailing division of time into *weeks* in contradistinction to the natural periods of a month, and a year, has been ably touched upon by several writers, as affording good proof of the authenticity of the account given by Moses of the institution of the sabbath. See further Cæl. Rhodig. Lect. Ant. xxii. 12. Ptolem. Hephæst. Nov. Hist. lib. vii. Also Grotius de Ver. Rel. Chr. i. 16. Cooke's Inq. Pat. and Druid. Rel. pp. 4 and 5. Leland's Advantage and Necessity of Chr. Rev. p. 74.

Pythian temple ; for the deity was very often esteemed the father of those who served at his altar. The sacred enclosure at Delphi was also considered as “the place of judgment;” where the great council of the Amphictyons met once a year. The same feature is discoverable in all places of paradisaical memorial : they are nearly all connected in some way or other with a tribunal of justice, which is especially the case in the Hades or future world of antiquity. My idea is, that this singular coincidence arose out of traditions of that first tribunal in paradise when Adam, Eve, and the serpent were arraigned before that same Divine Being, who shall hereafter judge “both quick and dead.” Probably a better opportunity will offer itself presently for our going more fully into this part of the subject.

There was another famous oracle of Apollo at Tegyra, which was much frequented until the Persian war; but after that time it remained for ever silent. The temple had a sacred enclosure behind it, and was situated very near a mountain called Delos, at the foot of which was the river Mela, which lost itself in some neighbouring marshes. Here were also found the same traditions of *the victory of Apollo* (the son of the Supreme Being, and himself a deity,

born into the world for the good of man) *over the serpent Python*. Moreover, the god was said to have been born here, “between two fountains, one of which was called The Palm, “and the other The Olive;” and these names were retained even in the days of Plutarch.* Now the Palm was the pagan symbol of the *Tree of Life*, and as such, often received idolatrous worship amongst the ancients; the Olive was also their memorial of the *Tree of Knowledge*, being considered as the insigne of Minerva the goddess of wisdom, and of Athens the seat of learning. These two fountains will be discovered in most of the paradisi of the ancients. They existed in the grove of Dodona, and were remarkable for peculiar and uncommon properties, which always invested them, wherever found, with singular sanctity. The same may be said of the two fountains in the

* Ενταυθα μυθολογουσι τον ΘΕΟΝ γενεσθαι.—Οπισω δε τρι-
 νας δυο ρηγνυνται πηγαι, γλυκυτητι και πληθει και ψυχροτητι
 θαυμαστε ναματος, ων το μεν ΦΟΙΝΙΚΑ, το δε ΕΛΛΙΑΝ αχρι-
 νυν ονομαζομεν, ου φυτων μεταξυ δυειν, αλλα ρειθρων, της θεου
 λοχενθεισης. The whole account is very curious. Plut. de
 Vit. Pelopid. Reiske Ed. vol. ii. pp. 356, 357. Plut. de
 Defect. Orac. vol. i. p. 733. Steph. 1572. On the Ephesian,
 and some other Grecian medals, Diana, or her reputed
 brother Apollo, is represented as standing between *two trees*.
 See Imp. Rom. Num. Pat. passim.

midst of the sacred enclosure at Gades ; also of those in the gardens of Alcinous ; in the temple and grove of Jupiter Hammon, and many others. The tradition, however, of the sacramental trees in the centre of Eden, it must be allowed, was uncommonly clear at Tegyra in the instance before us. With regard to the immediate birth of the Son of the Deity in this or that sacred garden, (for we shall frequently have occasion to notice this feature of the tradition) it must be supposed to have arisen from the great promise “of the future seed of the woman who was to bruise the serpent’s head,” having been first promulgated in the primeval paradise or garden of Eden, and therefore for ever afterwards was connected with it, even amidst all the distortions of the heathen memorials of the scene of the fall. The same kinds of sacrifices were probably offered here, as at the oracle of Apollo at Larissa ; where a woman, doomed to perpetual virginity, delivered the answers, after slaying a firstling lamb in the night, and then tasting of the blood of the victim.*

Let us turn to another oracle, no less famous than those which have preceded ; that of Jupiter

* See Pausanias in Corinthiac.

Hammon. The description given by Quintus Curtius* of its sacred grove, is singularly beautiful; and like many other of the heathen memorials of paradise, presents to our imagination the deep shades and chrystal streams of Eden. "At length," says he, "they arrived at the "consecrated habitation of the deity, which, "incredible as it may seem, was situated in the "midst of a vast sandy desert, and shaded "from the sun by so luxurious a vegetation, "that its beams could scarcely penetrate "through the thickness of the foliage. The "groves are watered by meandering streams of "numerous fountains; and a wonderful temperature of climate, resembling most of all the "delightful season of spring, prevails through "the whole year, with an equal degree of salubrity." In the heart of this delicious Oasis, or island of the desert, there seems to have been another grove, which was probably the sacred enclosure, connected with the oracle. The whole was surrounded with a triple wall, and the latter grove, with its central fountain, is described as follows:—"Est etiam aliud "Ammonis nemus. *In medio* habet fontem: "*aquam solis* vocant." This remarkable spring

* Quint. Cur. lib. iv. 7.

“at sunrise was tepid; at middle-day, when
 “the sun was in his zenith, it was cold; and,
 “as evening came on, grew warm; until at
 “midnight it boiled;” and on the returning
 day again became cold in the manner described.
 It was called the “water of the sun,” as this
 historian tells us; and Macrobius* says that
 Adonis was undoubtedly the name of the sun,
 so that the fountain *in the midst* of this sacred
 grove was in fact “the water of Adonis,” the
 same as the Eridanus of Elysium, or memorial
 in other words of the river of Eden. The
 image of the idol deity, which the priests wor-
 shipped, was a compound figure of the human
 form and an animal. This was adorned with
 the richest jewels, and more especially the
 emerald. They had also an obscure tradition,
 that Jupiter, once upon a time, at the request
 of Hercules, who wished to see him, slew or
 sacrificed a ram, and appeared to the hero
 “clothed in its skin;” upon which the oracle
 was established, and the deity worshipped
 under that form.

The next oracle whose history we are to
 examine, shall be that of Trophonius.† The

* Macrobius, Saturn. lib. i. 21. p. 254.

† Potter's Arch. Græc. lib. ii. cap. 10. p. 289.

founder of this, with his friend or brother Agamedes, having erected Apollo's temple at Delphi, requested that he would give them as a recompense for their labour, the best thing which could happen to man; which the god promised they should have on the third day after, when they were found *dead*. Thus, for preparing the sacred enclosure at the foot of Parnassus, and for planting the oracular laurel, or tree of knowledge, in the midst, *death* was considered to have been their reward. Trophonius was worshipped as a god ever after, by the name of Jupiter Trophonius. The situation of this oracle was subterranean, and altogether bore a striking analogy to the Hades of the ancients, which will excite no wonder, as both were derived from the same traditionary source. Whoever was inclined to consult the oracle, was obliged, before his descent, as it was termed, to employ some time "in making an atonement for past transgressions; to wash in "the sacred river;" and live only upon the sacrifices which were offered up on his behalf. If all the omens were at length satisfactory, the priests conducted the person, at dead of night, once more to the sacred river, there washed him again, then anointed him with oil, and brought him to two fountains, one of Oblivion,

called Lethe; the other of Remembrance, termed "the water of Mnemosyne." By drinking of the former, the world, and all that concerned it, was to be forgotten; and by partaking of the latter, a recollection was to be retained of whatever was exhibited to the consultant in his passage through the cavern, for such it really was. They then shewed him a wonderful statue of exquisite workmanship, said to have been formed by Dædalus, to which obeisance was made, and a prayer offered. This was, very probably, the memorial of an obscure tradition of the creation of the first man, the father of the whole human race. Not far off was the oracle, in a consecrated grove, which was consulted in so extraordinary a manner as to deprive the person for a time of his senses. It was here that Plutarch tells us, a young man named Timarchus, had a view afforded him of the "Fortunate Islands," which, as will be seen in the sequel, were certainly paradisaical. These appeared floating in an azure lake or sea, reflecting various colours, and surrounded with a glittering flame. This lake, however, had two mouths, which were the inlets to boisterous rivers, "which cast out fiery foam, the brightness of which covered the greatest part of the natural azure of the lake. Below, was an

“immense hiatus, or chasm, resembling a hollowed sphere of an awful depth, and filled with utter darkness even to a miracle: all around were heard the howlings of wild beasts, with the cries of men and women.” The whole, in fact, was a view of those ideas, embodied, which the heathen had of Hades and that future world, which they identified with the paradise of happiness and innocence which tradition told them had once been the lot of man, till he lost it through his own folly and transgression;—upon which, death, judgment, and misery followed.

It can hardly have escaped the observation of an attentive reader, that, connected with these memorials of paradise, there is very frequently discovered an island in the middle of an adjacent lake. This was the case in more than one instance on the coast of Spain, and will hereafter be perceived in many others. The Hades of Campania is not without this feature:

palus inamabilis unda

*Adligat, et novies Styx interfusa coercet.**

Sometimes the situation of the paradises itself was considered as altogether insular, and

* *Æneid* vi. 438.

hence arose the beautiful descriptions of "the Islands of the Blessed," whither the souls of the virtuous were supposed to be conveyed at death, and where they enjoyed perfect felicity. These were in fact the same kind of memorials as the Elysian fields of Egypt and Italy. But whence, it will be asked, did such representations of paradise arise? The answer is simply this; from a mixture of those traditions which related both to the garden of Eden, and the deluge. The family of Noah presents the only channel through which any account of the antediluvian world could be handed down to the heathen; and hence, when they came to be worshipped by their idolatrous descendants under the titles of the Baalim, the traditions of paradise and the Cherubim became incorporated with those scenical representations, which mysteriously memorialized the preservation of the patriarch and his children from the waters of the flood. The island, therefore, alluded to the ark of Noah, for we shall generally find that it was once thought to have floated, a circumstance aptly representing the erratic state of the ark upon the surface of the great deep; and the lake served as a typical hieroglyphic of the deluge itself: but then the sacred garden, with its central symbols, representing the Trees of

Life and of Knowledge ; the consecrated tower, temple, or tabernacle, with its defence of fire, and the compound animal figures connected with it, cannot be mistaken ; for these were memorials of a history far prior to the diluvian period, and nearly coeval with the creation of the world. Nevertheless, as the circumstances of this history were derived to the postdiluvians by those who had been saved in the ark, it is obvious that their veneration for the family of Noah confounded the whole together, as if all related to one period of time, or one and the same great event. With some care and attention, however, it is not difficult for the student of mythology to distinguish between what belongs more particularly to the deluge, and what more especially memorialized the celebrated garden of Eden. It may here also be further remarked that all these scenes of paraisaical memorials were intimately connected with traditions of a victory over the serpent, achieved by the son of the deity, who is, moreover, often supposed to have been actually born either in the sacred garden, or consecrated island ; and this must certainly have arisen from the handing down through successive generations, of the primeval promise delivered in the paradise of Eden, “ that the seed of

“the woman was to bruise the head of the
“serpent.”

We shall find all this remarkably exemplified in the instance of the Isle of Delos, the most celebrated of the Cyclades. It was looked upon as the birth-place of Apollo, and considered altogether so sacred and inviolable, that the Persians, who pillaged and destroyed nearly all the other temples which fell in their way when they descended upon Greece, yet nevertheless attempted nothing against Delos. It was unlawful for any person either to die or be born in this island; and whoever had any mortal disease, as well as all pregnant women, were carried away to a little adjacent isle called Rhena. No dog or other impure animal was ever permitted to enter, and all manner of pollution was most carefully avoided. The island of Delos was once thought to have floated, and within its limits was a sacred lake, of a circular form, and supposed to be the resort of swans, famous for their song. Apollo, in due time, was born here, under a celebrated palm tree, which received religious veneration, and was esteemed, even in the times of Tully, immortal; or, in other words, “the Tree of Life:” in short, any person supereminently beautiful, was compared to it amongst the hea-

then,* and from the scriptures it is plain that the Hebrew term for the palm was conferred on women remarkable for their rank or personal attractions.† This wonderful tree was in the centre of a sacred enclosure, which probably, in after times, might have become the inner court of the temple of Apollo. At the foot of the palm was a fountain, which supplied a small river, called the Inopus, or “the fountain of the serpent;” an image of which animal was preserved in the temple, where was also an oracle famous for the answers it gave, which were without ambiguity or obscurity. Traditions of the mythic victory of Apollo the Σωτηρ, or Saviour, *over the serpent*, appear almost inseparably connected with every oracle dedicated to this deity. Not only was this the case at Delos, Delphi, and Cirrha, but also at Oroepe and Orobœe, cities of Eubœa, both which, together with another oracle of Apollo at Hybla, derive their names from the serpent worship.‡

* Odyss. vi. 162. Theocrit. Idyl. xviii. 30. Pausan. lib. viii. 23. Theophr. Hist. Plant. iv. 14. Plin. xvi. 44. Call. Hymn in Del. v. 208. Cicer. de Legib. i. 3.

† Psalm xcii. 12. Jerem. x. 5. Cant. vii. 7. 2 Sam. xiii. 1. Gen. xxxviii. 6.

‡ For further accounts respecting the sacred Isle of Delos, see Voyage de Jeune Anach. tom. vi. 76, pp. 352, 372.

Another remarkable instance, in which diluvian and paradisaical traditions were intermingled, we have in the account given by Herodotus of the famous Egyptian oracle.* “It is “sacred,” says he, “to Latona, and situated in “a large city, called Butos, at the Sebennitic “mouth of the Nile, as approached from the “sea. In this city stands a temple of Apollo “and Diana; that of Latona, whence the “oracular communications are made, is very “magnificent, having porticos forty cubits high. “What most excited my admiration was the “shrine of the goddess: it was of one solid “stone, having equal sides; the length of each “was forty cubits; the roof is of another solid “stone, no less than four cubits in thickness. “Of all the things which here excite attention, “this shrine is, in my opinion, the most to be “admired. Next to this is the island of Chemmis, which is near the temple at Butos, and “stands in a deep and spacious lake; the “Egyptians affirm it to be a floating island; I “did not witness the fact, and was astonished “to hear that such a thing existed. In this “island is a large edifice sacred to Apollo, “having three altars, and surrounded *by palm*

* Euterp. cap. 156.

“ *trees*, the natural produce of the soil. There
 “ are also great varieties of other trees, some of
 “ which produce fruit, and others are barren.
 “ The Egyptians thus explain the circumstance
 “ of this island’s floating: It was once fixed
 “ and immoveable, when Latona, who has been
 “ ever esteemed one of the *eight primary divi-*
 “ *nities*, dwelt at Butos. Having received
 “ Apollo in trust from Isis, she concealed and
 “ preserved him in this island, which, according
 “ to their account, now floats; this happened
 “ when Typhon, earnestly endeavouring to dis-
 “ cover the son of Osiris, came hither.”

Now the name of this sacred island is undoubtedly to be derived from Cham, the father of postdiluvian idolatry; for Chemmis is a compound of כח Cham, and ש Is, the Hebrew title for fire; and to the adoration of the sacred fire, the island and temple were in one sense dedicated. The circumstance of its floating, like Delos, and other consecrated places of the same nature, represented the wanderings of the ark over the waters of the deluge; and as in that machine, the “eight primary divinities” of Egypt and the heathen world, who were in fact none other than the Noetic family, were preserved; the idea thence arose, that they “dwelt at Butos,” which is one

of the titles of the ark itself.* Thus far the tradition is manifestly diluvian; but here, however, we find that Apollo, the intercessor, and destroyer of the serpent, was thought to have been concealed, and his altars were surrounded by palm trees, the emblems of life and immortality. The other trees, "some fruitful and "some barren," shew that the whole was, in fact, a floating paradisos, one of those enclosures which exhibited memorials of Eden, and derived its origin from the most ancient traditions handed down by Cham to so many branches of his posterity. The monster Typhon† may either allude to the deluge, which caused the ark to float; or, it may, with a slight variation of its elemental characters, as has been before mentioned, mean the Python or serpent which Apollo overcame. Most probably, the allusion is to both these traditions blended together.

We may further observe the striking similarity that appears between the Egyptian oracle described by Herodotus, and that of Gades mentioned by Philostratus. The Butos of the one, and the Boëtis of the other, are doubtless the same title, being a name derived from the

* Bryant. *Anal. Anc. Myth.* vol. iii. p. 73.

† The Arabs, at this day, express the general deluge by the term *Al-Tufan*. *Univ. Anc. Hist.* vol. i. p. 200.

ark, (or the sacred heifer, which typified that machine,) and which was called Butos, Bœtis, or sometimes Budo, or Buddha. The temple and island at Gades, dedicated to Hercules, were of the same kind as those consêcrated to Apollo in Egypt. The two deities are also one and the same, while their mythological history is prêcisely analogous. In both shrines the identical number of altars were consecrated with trees around them, palms and others, as was the case in all places of this nature. The Typhon or Python, moreover, of the latter, answers to the monster Geryon of the former; so that it is manifest that the whole worship had but one original source, although, by the emigration of mankind, it found its way to places the most distant and wide of each other.

There was another of these diluvio-paradisaical islands in the midst of a sacred lake of great depth, at Cotyle, in Italy, to which the nation of the Pelasgi* were directed by an

* Dionys. Halicarn. Ant. lib. i. cap. 2. p. 12. The historian mentions a very remarkable and ancient oracle as having existed in these parts, "like that at Dodona," but sacred to Mars. It was, in fact, a grove of trees, with an oracular symbol "in the midst," and not far off, the usual floating island. See also cap. xiv. for the account of Cotyle.

oracle. It is mentioned by Varro and Pliny, and fully described both by Dionysius of Halicarnassus, and Macrobius.† The last writer tells us as follows: “Pelasgi sicut Varro memorat, cum sedibus suis pulsi diversas terras petissent, confluerunt plerique Dodonam, et incerti quibus hærerent locis, ejusmodi acceptæ responsum,

Στειχετε μαιομενοι Σικελων Σατερνιακ αιαν
 Ηδ' Αβοριγενεων Κοτυλην η νασος οχειται
 Αις αναμιχθεντες δεκατην εκπεμψατε Φοιβω,
 Και κεφαλας ΑΔΗ, και τω πατρι πεμπετε φωτα.

“acceptâque sorte, cum Latium post errores plurimos appulsissent, in lacu Cutuliensi enatam insulam prehenderunt. Amplissimus enim cespes sive ille continens limus seu paludis fuit coactâ compage, virgultis et arboribus in silvæ licentiam comptus jactantibus per amnem fluctibus vagabatur; ut fides ex hoc etiam Delo facta sit, quæ celsa montibus, vasta campis, tamen per maria ambulabat.”

The Pelasgi, accordingly, when they had seized the country, dedicated a tenth of the spoil to Apollo, and instituted at the same time human

* Mac. Saturn. lib. i. cap. 7. p. 187. Plin. Nat. Hist. lib. iii. 12.

sacrifices,* both to Saturn, and Pluto or Hades. This last rite is decidedly derived from paradisaical tradition, as will be shewn in the sequel. The island which floated in the lake of Cotyle was esteemed the navel of Italy; and the heathen writers give the same designation to various other oracles. The idea seems to have originated from a misconception of the sacred term Om-phi-al, "the oracle of the god Ham," which, in process of time, came to be perverted by the Greeks into Omphalos, and by the Latins into Umbilicus.†

* It is said, that they were persuaded, afterwards, by Hercules, to discontinue these, and offer sacrifices *without shedding of blood*; the same account is mentioned as to a famous altar in the paradisaical island of Delos, and we know it was also the custom among the disciples of Pythagoras, who, with some others, may perhaps be termed "heathen deists," inasmuch as they rejected the idea of a propitiatory atonement (indistinct as that idea often was,) which tradition afforded them.

† Bryant. Omp. vol. i. pp. 291, 307. Anal. Anc. Myth. Thus Delphi, the grove of Jupiter Ammon, Enna, the island of Calypso, and many places of a similar nature, had all of them the title of Omphalos, or Umbilicus, and were absurdly supposed by the poets to be the centre of the earth, as the navel, they thought, was in the midst of the human body. To the multitude of authorities cited by Bryant, may be added some mountains in Germany, which appear to have been an Omphalian region. See Epist. Marc. Aur. Imp. apud Justin Martyr, p. 102.

To the sacred islands already mentioned, may be added those of Rhodes and Anaphe,* which were both once looked upon as having floated; and the latter of which, more especially, presents us with similar memorials. At Anaphe, most solemn rites were instituted in honour of the victorious Apollo, who had a grove, temple, and altar surrounded with shady trees† (a paradise) in the centre of the island. One of its ancient names is also worthy of remark: it was called Baia,‡ like the town of the same name in Italy, from the term BAI, being the Egyptian and Phœnician title for the palm tree, which memorialized the Tree of Life.

From these emblematical representations of paradise being thus frequently formed of islands, (whether they floated, or otherwise,) came the idea of the "Fortunate Islands," or "Islands

* Plin. Nat. Hist. lib. ii. 87. Bochart. Canaan. p. 461.
lib. i. 15.

† ————— τοι δαγλαον Απολλωνι
 Αλσει ενι σκιερω τεμενος σκιοεντα τε βωμον
 Ποιεον.—Apoll. Rhod. lib. iv. 1714.

‡ Τοις δὲ τῆς Σποράδων ΒΑΙΗ ἀπο τοφρ' ἐφάνθη
Νησος ἰδεῖν.—Id.

BAIH νησος, η Αναφη κληθεῖσα πλησιον Θήρας.
Phavorin. schol.

Baie eadem (Anaphe) vocatur in Phavorini lexico.
Ortelius.

“of the Blessed,” so famous in classical, and indeed all other mythology. To these blissful abodes the heathen supposed the souls of the virtuous were conveyed, and the *Νησοι Μακαρων*, were in fact one and the same with the Elysian fields of Egypt and Campania. Both, as has been observed before, grew out of traditions of that paradise which once existed upon earth, and to which they conceived the state of blessedness hereafter would be analogous. These *Insulæ Beatæ*, therefore, were always considered as the gardens in which “a god was born,” whether it was Apollo or Jove. Some supposed them to exist at Thebes, in Bœotia; where there was an inscription to the following effect:—

*Αἱ δ' εἰσι Μακαρων Νησοὶ τοῦτι περ τὸν ἀρίστον.
Ζηνα θεῶν βασιλῆα, Περὶ τέκε τῷδ' ἐνὶ χώρῳ.*

This remarkable tradition, derived to the Bœotians from the great Thebes in Egypt, celebrated for its arkite memorials mingled with those which were relative to Paradise, no doubt, like many others, had its original source in the promise first promulgated in Eden, of the Deliverer, who was to be the Son of the Highest, and who, by his mysterious birth into this lower world, was to become the Saviour

and Redeemer of mankind. The *Insulæ Beatæ*, however, were not only at Thebes, but, according to many writers, in the vast Atlantic Ocean, and even some of the British Isles were deemed worthy of this honourable distinction. Upon consulting the passages named in the note,* it will be seen what singular legends were connected with them. Pindar has alluded to the abode of the blessed, and the *Νατος Μακαρων*, in a wonderful manner :

Ισον δε νυκτεσσιν αιει
 Ισα δ'εν αμεραις, αλι-
 ον εχοντες απονεστερον
 Εσλοι νεμονται βιο-
 τον ου Χθονα ταρασσον
 τες αλκ χερῶν
 Ουδε ποντιον υδωρ,
 Κειναν παρα διαιταν αλ-
 λα παρα μεν τημιῖς
 Θεων, οιτινες εχαι-
 ρον ευορκiais,
 Αδακρυν νεμονται
 Αιωνα. τοι δ'απροσορα-
 τον οκχεοντι πονον-

Οσοι δ'ετολμασαν ες τρις
 εκατερωθι μειναντες
 Απο παμπαν αδικων εχειν
 Ψυλαν, ετειλαν Διος
 Οδον παρα Κρονω Τυρ-
 σιν : ενθα ΜΑΚΑΡΩΝ
 ΝΑΣΩΝ Ωκεανιδες
 Αυραι περιπνευσιν αν-
 θεμα δε χρυσου φλεγει,
 Τα μεν χερσοθεν, απ' α-
 γλων δενδρεων,
 Υδωρ δ'αλλα φερβει.
 Ορμοισι των χερας ανα-
 πλεκοντι και στεφανοις.

* Hesiod. *εργ* and *ημ*. 169. Hom. *Odyss*. xxiv. 11 to 14. Eurip. *Helen*. 1693. Plut. in Q. Sertorio pp. 571, 572. Dion. *Frag. Coll.* a Reim. tom ii. p. 1522. Philost. *Vit. Apoll.* lib. v. cap. 3. Lycophron. *Cassand*. 1194 and 1204, and particularly the curious accounts given in the *Scholia* of Isaacius on the places cited from the *Cassandra*. Pind. *Olymp.* ii.

There, in the blissful fields of light,
 Where Phœbus, with an equal ray,
 Illuminates the balmy night,
 And gilds the cloudless day;
 In peaceful, unmolested joy,
 The blest their happy hours employ.
 Them, no uneasy wants constrain
 To vex the ungrateful soil,
 Or tempt the dangers of the billowy main,
 And waste their strength in unavailing toil;
 A frail disastrous being to maintain.
 But in their joyous calm abodes
 The recompense of justice they receive,
 And in the fellowship of gods,
 Without a tear, eternal ages live.
 While banished by the fates from joy and rest,
 Intolerable woes the impious soul infest.

But they, who in their virtue strong,
 The third purgation can endure,
 And keep their minds from fraudulent wrong,
 And guilt's contagion, pure.
 They, thro' the starry paths of Jove,
 To Saturn's Shechinah remove
 The Island of the Blest, where vernal airs,
 Sweet children of the main
 Purge the sweet climate from corroding cares,
 And fan the bosom of each verdant plain.
 The fertile soil immortal fruitage bears;
 Trees, from whose flaming branches flow,
 Arrayed in golden bloom, refulgent beams,
 And flowers of golden hue, that blow
 On the fresh borders of their parent streams.
 These, by the blest, in solemn triumph worn,
 Their unpolluted hands and clustering locks adorn.*

* West's Translation varied.

It cannot but be observed that the above is nothing more nor less than the description of a paradisaical state of happiness, where “their “sun no more goes down,” where sorrow and sighing are never known, and where the soil of itself produces every thing pleasant to the sight and good for food, without labour or trouble, as was actually the case before the ground was cursed for the sin of man, and it was said, “In “sorrow shalt thou eat of it all the days of thy “life; thorns also and thistles shall it bring “forth to thee, and thou shalt eat the herb of “the field. In the sweat of thy face shalt thou “eat bread till thou return unto the ground, for “out of it wast thou taken; dust thou art, and “unto dust shalt thou return.” There is a remarkable mention here made of the *Τυρσις Κρονου*, which I have ventured to translate “the “Shechinah of Saturn,” it being, as I conceive, derived from the tabernacle of the Cherubim, once visible at “the east of the garden of Eden.” It may further be observed, that in this description, the poet has not omitted the

Ανθεμα δε ΧΡΥΣΟΥ φλεγει
τα μεν χερσοθεν, απ α-
γλαων δενδρεων :

all which seems equivalent to the Aureus

Ramus of Virgil, and which waved on the noblest trees in this paradisaic and sacred garden.

The Hindoos possess traditions very similar to the *Ναρος Μακρων* of classical mythology. They suppose that a sacred river, descending from heaven itself, surrounds an island called Meru, the whole of which is laid out in one delicious garden, with every advantage resulting from the most fertile soil, and vernal clime, while *in the midst* stands a wonderful tree, of whose fruit whosoever eats, at once obtains all the knowledge he can desire: in other words, "his eyes are opened, and he becomes as God, "knowing good and evil." This tree of knowledge "in the midst of the garden" overshadows the whole island, in which the first pair of inhabitants who ever resided were called Adim and Iva, the latter pronounced Eva; and are still so named in the sacred writings of the Hindoos. Nor is this all; for the river, after flowing round the island of Meru, is said to have thence separated into four vast streams, which directed their waters east and west, north and south, falling from the heads of an ox or cow, a lion, a vulture, and an elephant; which animals, with some variation, as is well known, compose the Cherubim or cherubic-animal exhibition

placed by the Lord God before the garden of Eden. In many other respects, moreover, the oriental Meru answers to the "Fortunate Islands;" and exhibits also an admixture of the same diluvian traditions.

Philostratus, in his description of the visit made by Apollonius of Tyana* to the Brachmanes, has preserved many curious memorials which existed amongst that singular but learned people. He mentions his arriving on the banks of the river Hy-Phasis, or the Phison, where was a grove consecrated to Venus, with trees along the margin of the water producing a certain unguent or chrism connected with the rites of marriage, and necessary for their completion. The peculiar abode of the Brachmanes was a vast Tumulus, or sacred mountain, defended by a Tursis, and surrounded with compound animal figures. A sacred fire guarded the entrance, while a cloud overshadowed the whole, like the Shechinah of the Cherubim. This celebrated Tumulus was considered as the Omphalos, or Navel of India, and exhibited all the traditionary memorials of paradise, such as the fountain of lustration, and another of

* The learned reader may be referred to nearly the whole of the third book of the Life of Apollonius, by Philostratus.

judgment. All things were supposed to be produced spontaneously without either labour or sorrow, and the inhabitants of this extraordinary place seem to have enjoyed a sort of immortality and felicity analogous to a paradisaical state. It was also the seat of judgment on all great occasions; and here, moreover, was found the Phœnix, answering to the symbolic Tree of Life, which grew in the midst of the garden.

The names of the real paradisaic rivers may, in fact, be traced among many, and those the most distant nations. The name of the first was פִּישׁוֹן Phison, or Pison, which was a title conferred by the heathen, from tradition, upon the Indus; as that of גִּיחוֹן Gihon, the name of the second river, was upon the Nile, “Ποταμοὶ
“ονομαστοὶ Ἰνδὸς ὁ καὶ Φεῖσων, Νεῖλος ὁ καὶ Γήων.* The
“two most celebrated rivers are, the Indus, the
“same as the Phison, and the Nile, which is
“called the Gihon.” The river, also, of Colchis, rendered Phasis and Phasin, is, properly, the Phison. It is, moreover, a most ancient

* Chron. Paschi. p. 34. Zonaras, p. 16. Ο Γεων ὁ κυκλων
πασαν γην Αιθιοπιας, ον φασιν εν τη Αιγυπτω αναφαινεσθαι
τον καλουμενον Νειλον. Theoph. ad Autol. lib. ii. p. 101.
The LXX. render the river mentioned in Jeremiah ii. 18. שִׁחֹר
which is certainly the Nile, by the title of Γήων, the Gihon.

opinion, that the Ganges was called Phison,* or that it at least bore one of the names of the paradisaical rivers; perhaps that of Gihon contracted into Gan, and reduplicated Gangan, or Gangen, whence Ganges. It was famed of old for the gold and gems, such as “bdellium and the “onyx stone,” which the land it encompassed, or was thought to have encompassed, produced: and mysterious rites, manifestly relating to traditions of the early promise given in paradise of that great atonement which was to take away all sin, were, and are even to this day, celebrated on its borders. Gan may be either, as has been said before, the contraction of Gihon; or it may be גן Gan, the Hebrew word used by Moses for the garden of Eden, whence the river flowed, which parted afterwards “into “four heads.”

Philostorgius† has shewn that the Hydaspes was the ancient Phison; he, moreover, tells us that a particular tree which grew on the banks was esteemed the very tree of paradise, by the inhabitants of the country, which at all events

* Hieron. Epist. iv. ad Rust. c. i. Quæst. Hebr. in Genes. August. de Gen. lib. viii. cap. 7. Ambros. de Parad. cap. 3. Epiphan. Ancor. cap. 58. Joseph. Ant. Jud. lib. i. cap. 2. Arrian. Exped. Alexand. lib. v. Huet. de situ Parad. p. 28.

† Philostorg. lib. iii. cap. 10.

demonstrates the existence of paradisaical traditions among them. The river Oxus, falling into the Caspian Sea, had also the appellation of the Phison, according to one author; though several have called it the Gihon; which last title was also conferred upon the Araxes.

Several other streams of great note were in like manner called after the rivers of paradise. The famous Pyramus,* in Cilicia, was honoured of old with the title of the Gihon, as was also one of the branches of the Tigris or Euphrates, though it appears uncertain, which. There was a river in Palestine, near Jerusalem, the old Canaanitish name of which was Gihon, the same to which King David commanded his son Solomon to be brought by Zadok, Nathan, and Benaiah.† The paraphrase of Jonathan substitutes the title שלוח Siloah for that of Gihon, its more ancient appellation; and these waters supplied the pool to which the blind man in the gospel‡ was directed by our Lord, and “which “is, by interpretation, Sent.” Both its names appear to have been derived from a paradisaical.

* It was also said to wash the walls of a city called Adana, from עדן Eden. Huet. p. 46.

† 1 Kings i. 33. and 38. See also 2 Chron. xxxii. 30. xxxiii. 14.

‡ John ix. 7.

source : the former being imposed by the heathen inhabitants of the country, from the traditions which they possessed concerning the river of Eden, while the latter was probably given it by the Jews, who possessed the oracles of God, and by a more sure revelation, knew that Shiloh, or Siloe (for the characters are nearly the same in the original) was to be the Messiah *sent* in the fulness of time, according to the first promise so graciously given by Jehovah in paradise.

The other two rivers mentioned by Moses, are the חִדְקֵל Hiddekel and the פֶּרַת Perath, which the Septuagint and many other versions render the Tigris and Euphrates. The last of these, like the Ganges, Nile, and Hyphasis, was thought to possess the virtue of cleansing those from guilt, who bathed in its waters after performing certain mysterious rites ; and of healing all their diseases. Doubtless in all this, there are plain vestiges discoverable of the real terrestrial paradise, the Tree of Life, and the promise given of the future Healer of all distress and sorrow.

Another extraordinary tradition relative to these rivers is worthy of notice. They were deemed to have their source in heaven itself,

and Plautus* declares that the Nile flowed from under the very throne of Jove. This opinion seems to have arisen, from the circumstance of paradise being considered as the residence of the gods, and the abode of the happy. Indeed Olympus is only a variation of Omphalos, being composed of the same radical elements slightly transposed. This blissful mountain, in fact, was but another memorial of Eden:† its climate is represented by the

* The following extract from one of the acts of his *Trinummus* is rather curious. The speakers are, Charmides an old man, and the Sycophanta, who is asked by the former, “Quo inde istis porro? Syc. Si animum advortas, eloquar.—Ad caput amnis quod de cælo exoritur sub solio Jovis! Char. Sub solio Jovis? Syc. Ita dico. Char. E. cælo? Syc. Atque *e medio* quidem!” Plaut. *Trin.* Act iv. sec. 2. p. 674, Ed. Elz. 1652. Homer gives the epithet Διπτερης to several rivers, but especially to the Nile. *Odyss.* iv. 581.

† The same may be said of Ida, and some other sacred mountains. Also from a paradisaical tradition was derived that story of the deities going for a visit every year μετ’ αμνημονας Αιθιοπῆας “to the *sinless* inhabitants of Ethiopia.” Homer says, that the land where they dwelt was ἐπ’ Ωκεανον, which was certainly the Nile, and the most ancient title of it. Oceanus was of old written Ωγηνος, which was a contraction of Ogehonus, or “the noble Gehon.” Salmas. upon Solin. cap. 35. Clemens. Alex. *Strom.* lib. vi. p. 741. Diod. Sicul. lib. i. p. 12. Hom. *Iliad.* 1. ver. 422. See also Bryant. vol. 1. p. 296. And Theoph. ad Autol. ut supra.

poets as cloudless and serene, while labour, sorrow, and care had no existence within its precincts. Its entrance, as well as that of Mount Ida, was guarded by a cloud, which opened and closed in a mysterious manner; whilst winged beings of a compound form watched beside it. The pabulum on which they lived, was called ambrosia; and it was conceived to confer life and immortality on those who tasted it. The family, moreover, of the gods answered in many respects to that of the great Protoplast, of which we have an especial account. Saturn* is called by Orpheus "the offspring of heaven and earth," which remarkably describes Adam, whom the Lord God of heaven "formed out of the dust of the ground." His age is ever described by mythologists as a golden one; and we have seen that it was not unconnected with sacred groves, and "one tree in the midst," in the instance of the oracle of Dodona. His three sons, Jupiter, Neptune, and Pluto, seem analogous to the Cain, Seth, and Abel of our first parents;† between whom

* Orph. et Hesiod. ap. Nat. Comet. lib. ii. cap. 2. p. 36.

† The analogy also seems to apply with nearly the same propriety to Ham, Shem, and Japhet, composing the family of Noah, who must have divided the world amongst them and their descendants, in the same manner as Adam did

the antediluvian world was, as it were, divided ; and as the last of these was the first upon whom the sentence of temporal death, according to the curse denounced in Eden, appears to have passed, a series of corrupted traditions represented him as the monarch of the grave, and presiding over the souls of the departed. The heathen deities on Olympus are also represented as marrying their sisters, which must have been the case with the sons of Adam. It is manifest, therefore, that all these pagan exhibitions of the abode of their gods were, in great part, only so many traditions derived from the garden of paradise ; and that as far as they go, they attest the truth of scripture. They also present us with a view of the ideas entertained amongst the heathen, that this blissful garden was yet in existence, although its precise situation was unknown to them ; and that it was often considered as the future residence of disembodied spirits. Naturally enough, perhaps, paradise was identified both as the Hades of departed souls, and the abode of divine beings, who

before him amongst the Antediluvians. The heathen possessed manifest traditions of this triple division. *Hom. Iliad.* xiv. 187. *Plato in Crit.* vol. iii. p. 109. *Callimachus in Hymn. ad Jov.* v. 61. *Lact. de Falsâ Relig.* lib. i. cap. 11. *Syncellus*, p. 89. *Euseb. Chron.* p. 10.

were looked upon as enjoying immortality and happiness in the delicious retreat where the skies were for ever fair, and the soil adorned with flowers of amaranth and lawns of asphodel, blooming beside the banks of the sacred and mysterious river, which at length emerged from their joyous seat, and pursued its course to the sea, amidst the habitations of mortals. Hence such extraordinary rivers as the Nile and the Ganges were imagined as flowing from some fountain in heaven; and hence those solemn rites were instituted among the nations upon their borders, which, derived from traditions of Eden, obscurely pointed to that only mode whereby man might be cleansed from the pollutions of sin, and permitted to re-enter the paradise of God. Hence, also, some title of one of the four rivers of Eden was usually bestowed upon the particular stream thus venerated; and hence, as will be presently shewn, when they consulted the oracle in the midst of the grove or garden, surrounded by all that was mysterious and awful, they slew some appointed victim, and then clothing themselves in its skin, waited all night for the response they looked for. For nearly all these paradisi were esteemed oracular; and while they memorialized the happiness of the first parents of mankind in

immediate communion with God before their fall, they also pointed to that future state of existence where the presence of the Deity was to be again for ever enjoyed ;—where sin and sorrow were to be done away ; and of which state of existence, Eden itself presented but a feeble type or anticipation.

The paradisaic titles, however, were all derived to the postdiluvian world by tradition ; for after the flood, no such place as paradise appears to have been in existence, on the surface at least, of our globe ; and it is surprising to see the waste of learning which has been made, in order to discover the exact scite and situation of the garden of Eden. By the deluge, it seems likely that the whole earth was dissolved, and reduced again into its state of primeval chaos ; and of course, therefore, any place, or mountain, or garden, or river, however well known it might have been to the inhabitants of the antediluvian world, could have no existence on the renewed surface of the earth, as it rose once more from the retiring waters. Tradition, handed down by the family of Noah, preserved some account of the former state of things, and particularly of paradise. For it seems clear, that after the expulsion of man from thence, on account of his fall, a tabernacle of Cherubim

was pitched on the east of Eden, and certain rites of sacrificature instituted, which had a reference to the restoration of mankind by the amazing plan of redemption and atonement, to the happy state he had so justly forfeited.

In a devout attention to these rites, accompanied with faith in the promised atonement, the religion of the patriarchs prior to the deluge, consisted. When that tremendous judgment was about to come upon the world, it appears likely that the sacred garden,* with all its mysterious accompaniments, was removed from the earth to some place of security, where scripture seems to affirm, it yet exists. For it is surely hard to conceive that the paradise planted by the immediate hand of God, which

* “Know that in the trees, fountains, and other things of
 “the garden of Eden, were the figures of most curious
 “things, by which the first Adam saw and understood
 “*spiritual* things; even as God hath given to us the forms
 “and figures of the tabernacle, of the sanctuary, and of all
 “its furniture, the candlestick, the table, and the altars for
 “types of *intellectual* things, and that we might from them
 “understand heavenly truths. In the trees, likewise, and
 “fountains or rivers of the garden, he prefigured admirable
 “mysteries.” Rabbi Simon Bar Abraham, cited by Hutchinson. Heb. Writ. p. 21. Τα δε δυο ξυλα, το της ζωης, και το της γνωσεως, ουκ εχηκεν ετερα γη, αλλ’ εν μονω τω παραδεισω.
 Theoph. ad Autol. lib. ii. p. 101.

contained the Tree of Life and immortality, which could suffer no sin unatoned for, to continue in it, which had witnessed the institution of the covenant of grace on the ruins of that of works, and which, lastly, was guarded by the Cherubim themselves, those awful images of the great ones;* it is hard, I say, to conceive that all this was swept away in the universal deluge. Inspiration, moreover, which can never fail, appears to have declared that the contrast to such a supposition is the real fact. It speaks of paradise as the abode of departed spirits in their intermediate state of existence; that state of being, where the redeemed enjoy an everlasting bliss, which is for ever and for ever brightening till the day of the consummation of all things, when Hades itself shall be no more; and even the happiness of paradise is to be swallowed up in the overwhelming glories of the beatific vision!

It is time, however, to consider a little the favoured inhabitants of this blissful garden, before the catastrophe of the fall. At the close of the sixth day, "God created man in his

* כרובים—Literally "the similitude of the great ones!" For further particulars on this point, the reader may be referred generally to the writings of Hutchinson, Spearman, Bate, Jones, and Parkhurst.

“ own image; in the image of God created he
 “ him; male and female created he them.”*
 This description is afterwards given again,
 though in a form somewhat varied; “ And the
 “ Lord God formed man out of the dust of the
 “ ground, and breathed into his nostrils the
 “ breath of life; and man became a living
 “ soul.”† The tradition of man’s being created
 “ in the image of God,” was very clearly pre-
 served amongst the heathen. Thus Cicero‡ de-
 clares that “ He who knows himself, will, in
 “ the first place perceive that he is possessed
 “ of something divine, and will think that the
 “ mind within him was dedicated like a sacred
 “ image.” The author§ of the *Metamorphoses*
 also, in terms equally plain, affirms that “ the
 “ divine counsel formed man after the image
 “ of the gods, who govern all things.” This
 divine counsel, the poet personifies as Prome-
 theus, who, as Hyginus|| expressly tells us,
 “ first formed men out of clay,” while Vulcan,
 at the command of Jove, added the woman;
 to whom “ Minerva gave a soul, and the rest of
 “ the gods each conferred some gift; so that
 “ she was called from this, Pandora.” Here we

* Gen. i. 27. † Gen. ii. 7. ‡ Cic. de Leg. lib. i. cap. 22.

§ Met. lib. i. ver. 83.

|| Hyg. Fab. 142.

have the fact clearly recognized in the plainest manner, by the heathens themselves, that “the first man and the first woman were formed by divine agency, and created after the image of their makers.” A remarkable tradition, moreover, of this is handed down to us by that very ancient writer Sanchoniathon, who says, that two mortals were first formed, who derived their origin “from the wind or breath of Colpiah, and his consort Baau.”* The first of these terms is manifestly a composition of three Hebrew words, קול פי יה Col-pi-jah, signifying, “the voice of the mouth of Jehovah,” who “breathed into his nostrils the breath of life, and man became a living soul.”†

But not only did the heathen possess traditions of the creation of man, but also of that happiness which constituted his paradisaical state; for we find in the mythology of every

* Baau has generally been supposed to be derived from the בְּהוּ Bohu, the “void” of Moses, Gen i. 2. Bochart. Can. lib. ii. 2. p. 783.

† To these testimonies may be added the opinion of Orpheus, cited by Eusebius ex Tim. Chronog. *περι κοσμοπ. τοδε των ανθρωπων γενος (ειπεν Ορφευς) υπ' αυτου τε θεου πλασθεν εκ γης και ψυχην αυτου λαβειν λογικην.* “The human race (says Orpheus) was framed by God himself out of the earth, and received from Him a rational soul.”

nation whose records are at all accessible, a period called “the golden age,” when innocence and purity reigned amongst men, and the earth of herself produced all that was necessary for support and comfort, without toil, or any kind of manual labour. The Goths, the Germans, the Druids, the Romans, Greeks, Egyptians, and Hindoos,—all had these traces of paradise incorporated in their rites and worship. The beautiful descriptions of this golden period, which have been preserved by classical writers, are so well known, that it may suffice to offer only the account of Hesiod,* the most ancient of them all, to the reader’s notice:—

Ως ομοθεν γεγαασι θεοι θνητοι τ’ ανθρωποι
 Χρυσεον μεν πρωτιςα γενος μεροπων ανθρωπων
 Αθανατοι ποιησαν, ολυμπια δωματ’ εχοντες
 Οι μεν επι κρονος ησαν, οτ’ ουρανω εμβασιλευεν.
 Ως τε θεοι δ’ εζων, εκηδεα θυμον εχοντες,
 Νοσφιν ατερ τε πονων και οϊζνος ηδε τι δειλον
 Γηρας επην, αιει δε ποδας και χειρας ομοιοι
 Τερποντ’ εν θαλεισι, κακων εκτοσθεν απαντων.
 Θνησκον ηως υπνω δεδμημενοι εσθλα δε παντα
 Τοισιν εην. καρπον δ’ εφερε ζειδωρος αρουρα
 Αυτοματη πολλον τε και αφθονον οι δ’ εθελημοι
 Ησυχoi εργα νεμοντο, συν εσθλοισιν πολεεσσιν.

* Hesiod Opera et Dies. ver. 103.

Soon as the deathless gods were born, and man,
 A mortal race, with voice endow'd, began ;
 The heavenly powers from high their work behold,
 And the first age they style an age of gold.
 Men spent a life like gods in Saturn's reign,
 Nor felt their mind a care, nor body pain ;
 From labour free, they every sense enjoy,
 Nor could the ills of time their peace destroy ;
 In banquets they delight, remov'd from care,
 Nor troublesome old age intruded there ;
 They die, or rather seem to die ; they seem
 Transported only in a pleasing dream.
 The fields, as yet untill'd, their fruits afford,
 And fill a sumptuous and unenvied board :
 Thus, crown'd with happiness, their every day ;
 Serene and joyful, pass'd their lives away !

Virgil, Ovid, Tibullus, and other writers,
 have also preserved the same traditions ; and
 the extent to which these prevailed, affords
 singular evidence of the universal belief they ob-
 tained : consequently, therefore, as far as they
 go, additional proof is drawn from them of the
 credibility of the account given by Moses.
 That inspired historian,* moreover, informs us,
 that “ they were both naked, the man and his

* Gen. ii, 25. The word “ naked ” is by some authors
 derived from the Hebrew נָכִי נָכִי Nakee, which signifies “ inno-
 cent.” Gurtler's Orig. Mundi. p. 8. See Gale's Court of
 the Gentiles, &c.

“ wife, and they were not ashamed.” The Egyptians possessed some memorial of this blissful unconsciousness of our first parents in their state of innocence. Diodorus says, “ that the first men amongst them lived very hardy, before the conveniences or luxuries of life were discovered; being accustomed to go naked.” Plato, in his politics, has the following:—“ God their governor fed them, being their keeper: in the same way, as man looks after the inferior animals, being a more divine creature than they are. They, moreover, fed *naked*, and were without garments in the open air.”

Very soon, in all probability, was the lovely picture changed; and by the primeval ancestors of mankind listening to the temptation of an evil spirit, in the form of a serpent, who beguiled them to eat of the fruit of the forbidden Tree of Knowledge, which grew “ in the midst of the garden,” they not only for themselves, but for all their posterity, forfeited paradise, immortality, and happiness.

Her rash hand in evil hour

Forthstretching to the tree, she pluckt, she ate :

Earth felt the wound, and nature from her seat,

Sighing through all her works, gave signs of woe

That all was lost. Back to the thicket slunk

The guilty serpent !

An idea of lost integrity seems to have pervaded the whole pagan world, and to have mingled itself with the religious belief of all nations, as will more fully appear, when we come to consider the universality of the rites of sacrificature. It has been supposed by more than one learned author, that the ancient Druids “believed in the doctrine of the defection of “the human soul from a state of original rectitude;” and it is actually asserted to be the invariable belief of the Brahmins, that man is a fallen creature. The arguments, in both these cases, are principally derived from the severe penitential discipline to which they submitted, with a view of ultimately regaining their lost perfection. The Hindoos, we are informed, have an entire Purana on this very subject; the story is there told in the same manner as it is narrated by Moses; the facts uniformly correspond; and the consequences are equally tremendous.*

The same doctrine is inculcated by classical mythology in the description given of the gradual deterioration of man during the period subsequent to the golden age. “The second

* Faber. *Hor. Mos.* vol. i. pp. 65—71. Horne’s *Introd. Crit. Study of the SS.* vol. i. p. 176, with the authorities cited by these, and other authors.

“race,” says Hesiod, “dreadfully degenerated
 “from the virtues of the first; they were men
 “of violence and rapine; they had no delight in
 “worshipping the immortals, nor in offering up
 “to them those sacrifices which duty required.”

Similar to this is the doctrine of scripture. By the fall, every faculty of man was debased, and he lost that kind of relish for divine communion which once was equally the glory, the privilege, and the felicity of his nature.

Some conceive that this dreadful event was alluded to in the story of Pandora. “Eve was
 “first endowed by God with consummate
 “beauty and gracefulness; but afterwards
 “being seduced by Satan, she persuaded Adam,
 “through the force of her blandishments, to
 “violate the commandment of the Almighty.
 “This circumstance is allegorically described
 “by the poets in the fable of Pandora and
 “Prometheus. That ancient personage is said
 “to have stolen fire from heaven, and to have
 “opened the mysterious box which inundated
 “the world with sin and misery. Hope alone
 “remained at the bottom of the casket, and
 “that hope was Christ.”*

However this may be, we shall be enabled

* Cluverius, cited by Faber. in Hor. Mos.

to trace the primitive tradition of the circumstances attendant upon the fall, far more clearly in the mythic history of Orpheus. This ancient personage is to be met with in the records of various places, widely apart from one another. In short, he is said to have travelled over the whole earth ; a tradition, probably arising from the vestiges of his worship, and oracles being found to exist in so many different islands and cities. He is, moreover, affirmed to have been the first philosopher among mankind, and to have handed down to all future generations, accounts of the creation of the world out of chaos, which were revealed to him in communion with the Deity himself.* He is said to have charmed the whole brute creation by the sound of his lyre, so that they followed him whithersoever he went ; a memorial doubtless of the harmony which reigned amongst the animals in paradise : when “the Lord God
 “formed every beast of the field, and every
 “fowl of the air, and brought them unto Adam
 “to see what he would call them ; and Adam
 “gave names to all cattle, and to the fowl of
 “the air, and to every beast of the field.” The various animals flocking to the cave of the

* Nat. Com. lib. vii. 14. p. 227.

Centaur, where Orpheus was playing, is described in some ravishing lines by Onomacritus:—*

Θηρες δ' αἶοντες αοιδης
 Σπηλυγγος προπαροιθεν αλυσκαζοντες εμμνον.
 Οἰωνοι τ' εκκυκλουντο βοαυλια κενταυροιο
 Ταρσοις κεκμηωσιν, εης δ' ελαθοντο καλιῆς,
 The beasts, now wondering at the breathing lyre,
 Flock'd to the cave, with all the feather'd choir;
 These, high in air, upon their weary wings,
 Forget their nests, while the sweet harper sings.

Milton's simile may probably occur to the mind of the reader, with which the angel addresses Adam;—

As when the total kind
 Of birds in orderly array, on wing,
 Came summon'd, over Eden, to receive
 Their names of thee;

The poet, probably from traditionary sources, has extended his harmonious influence over creation, even to the rocks and forests.† In the *Metamorphoses*, he draws a complete paradise around him: and it is not a little remarkable, that the first and principal tree men-

* Orphic. Argonaut. 434. Gen. ii. 19.

† And even the winds and waves. Antholog. lib. iii. p. 269.

tioned, is described as in allusion to the oak of Dodona; that oracular tree of knowledge which grew in the midst of the sacred enclosure:—

Collis erat, collemque super planissima campi
Area; quam viridem faciebant graminis herbæ;
Umbra loco deerat; quâ postquam parte resedit
Umbra loco venit, non Chaonis abfuit arbos
Non nemo Heliadum;*

Orpheus is said once to have dwelt amongst the Edonians, who seem to have derived their name from עֵדֵן Eden, as we hear in the scriptures† of “the children of Eden, who were in “Thelassar.” His wife, whom he tenderly loved, soon after her marriage, received *a mortal bite from a serpent*, which occasioned his descent into Hades; which, as has been shewn, was closely connected with memorials of paradise. He is also represented as in some mysterious connection with the rites of the Rhoia or Pomegranate, which symbolized the malum, or forbidden fruit, by which our first parents fell from their state of innocence, through the mortal venom of the serpent affecting Eve the wife of Adam, and bringing death upon herself, on her

* Ovid Metam. x. 86.

† 2 Kings. xix. 12.

husband, and all their descendants. It is not a little singular, that Orpheus, we are told, instructed his followers that "woman was the origin of all evil;" which unwelcome truth is said to have occasioned his destruction. He was the author, moreover, of all sacrifices; and more particularly those, which were in an especial manner propitiatory, or relating to the taking away sin by spilling the blood of certain animals. In consequence of this, he is introduced by the mythologists, as the first high priest. Certainly, the serpent makes a conspicuous figure in his whole history; for not only were the temples erected to his honour oracular, but when his head was carried down the Hebrus to the island of Lesbos, a serpent was affirmed to have attacked it, when Apollo, who is fabled to have been the parent of Orpheus, came upon the monster, and turned him into a stone. He is said to have lived nine ages, or, according to some, eleven, as Suidas relates, and with his death the whole universe is thought to have been affected: some tell us that he was buried at the foot of Mount Olympus.

It has been observed that many places were sacred to Orpheus, where his history was well known, and honours paid to his memory. His death, indeed, as well as his life, was altogether

mysterious, for it seems to have been celebrated with frantic and awful rites, such as women gashing themselves with knives, besmearing themselves with their blood, and covering their heads with ashes, as if acknowledging, however ignorantly as it regarded themselves, the dreadful consequences of the fall. There is a personage called Orpha, nearly the same as Orpheus, (for both are merely mythological titles implying an oracle of light,) connected with Laconia, according to Servius. She is represented as a nymph, who at the close of her life was changed into a tree, which grew in a sacred enclosure. All these legends may be traced up to one and the same source, namely the *medial* tree of paradise. Before we quite dismiss Orpheus, we may observe that the history of Amphion is, in some few respects, similar. He is reported to have exercised the same wonderful influence over the brute creation, and even to have built the walls of Thebes with the sound of his lyre, connected as those were with emblematical compound figures, derived from distorted legends of the mysterious Cherubim.*

The general history of Proserpina, or, as the

* Bryant. *Analys. Anc. Myth.* vol. ii. pp. 410—426.

Greeks called her, Persephone, and sometimes Cora, is well known. She is said to have been the inhabitant of a beautiful garden in the centre of the island of Sicily. Ancient writers have handed down to us the most ravishing descriptions of its situation and climate, with many other features manifestly borrowed from traditions of Eden. Enna was the name of this paradise of Trinacria, which was moreover termed the Omphalos of Sicily, and considered oracular, in the same manner as other places of the same nature before described. According to some authors, a sacred lake was connected with the enclosure, called Pergus; and its paradisaic situation is described in the *Metamorphoses*.*

*Silva coronat aquas, cingens latus omne; suisque
Frondebis ut velo, Phœbeos submovet ictus.
Frigora dant rami, Tyrios humus humida flores.
Perpetuum ver est, quo dum Proserpina luco
Ludit, et aut violas, aut candida lilia carpit;
Pene simul visa est, dilectaque raptaque Diti.*

From this lovely enclosure, Persephone was affirmed to have been carried off by the king of hell to the shades below, from whence it was

* *Metam.* v. 388.

considered impossible she could be redeemed, because, as tradition reported, the unhappy woman had gathered and eaten an apple, or rather a pomegranate; at all events *the forbidden fruit*. Ovid's description of this transaction is remarkable;—

cultis dum simplex errat in hortis
Puniceum curvâ decerpserat arbore Pomum.*

This tree of evil, however, appears to have been esteemed peculiarly sacred to her, and to have been that important one which tradition pointed out as having once grown in the midst of the garden. Claudian, moreover, seems to have looked upon Pluto, her ravisher, as death himself, and in some fine verses portrays the effects which the king of terrors produced by his then entrance into the world.†

Sanchoniathon has also preserved a singular tradition as extant amongst the Phœnicians, which was, that “Eon, the wife of Protogonus,” or the first man, “was the first person, who *gathered fruit* from trees;” and from this pair, the ancient historian informs us, all mankind were descended. It may here, perhaps, be inquired, of what particular species was the

* Metam. lib. v. 535. † De Raptu. Proserp. iii. 235.

forbidden fruit? Some have thought it was the product of the vine, and others of the fig tree; some have mentioned the cherry, and others the apple. This last sentiment has prevailed, and may be adduced as an instance of the respect naturally paid to universal tradition. In the holy scripture there seems but little better foundation for it than the others; as merely the “fruit of the tree of knowledge in the midst of “the garden,” is mentioned. We may here, however, just observe, that the following passage, from a version of the Canticles, is usually cited in favour of the apple; “I awakened thee “under the apple tree,—there thy mother lost “her innocence.” We render this passage in our translation; “I raised thee up under the apple “tree; there thy mother brought thee forth; “there she brought thee forth that bare thee.”*

It is certain, at all events, that memorials are met with in mythology, of this “forbidden “fruit,” and that it was looked upon as the source of death and discord, although connected, at the same time, with the sacred institution of marriage, and other features of paradise. Thus the marriage of Hippomenes and

* Sol. Song, cap. viii. 5. Calmet. See also a Note in the Varior. Edit. of Sulp. Sever. p. 7.

Atafanta,* the latter of whom had been a means of death to so many, is found to have been in connection with three golden apples, gathered from the garden of the Hesperides, which, it may be remarked, seems to have derived its name from עץ פרי Hets peri, “a tree of fruit;” and we discover, from the *Metamorphoses*, that this tree grew *in the midst* of the garden, or sacred enclosure; this, moreover, is further mentioned by Ovid, as having been dedicated by the *first of mankind* to the worship of Venus, who says, in speaking of it,

quem mihi *prisci*

Sacravêre senes; *medio* nitet arbor in arvo;

Fulva comam, fulvo ramis crepitantibus auro.†

One of these golden apples was thought to have been thrown by Discord among the deities assembled to celebrate the marriage of Peleus with Thetis. Juno, Minerva, and Venus thereupon came to Paris, a shepherd of Mount

* Nat. Com. vii. 7 and 8.

† Ovid *Metam.* x. 645. From the description, it appears pretty evident, that there was a connection between this tree, and that which was reported to flourish in the midst of Hades, from whence the golden branch was gathered. *Æneid* vi. 136.

Ida, for the decision of the matter, to whom the fancied prize was to be given. The legend is indeed much confused, and distorted; but from the whole laid together, there appears a plain allusion to this “forbidden fruit” through the medium of a woman having proved the source of sorrow and mortality. Paris, like other mythic heroes, is said to have travelled over many parts of the world, and various places are mentioned in different authors, as having been the actual scenes of the transaction: but this only proves how widely the memorials had spread of paradise, and the effects attendant upon the fall of man.* There were also some curious ceremonies among the ancients connected with matrimony, or at least the object of it; such as “throwing an apple,” while the women wore serpents about their wrists, by way of bracelets:† which leads us to consider rather more closely the particular form, which the tempter assumed when he so artfully attacked and overcame our first parents.

Chalcidius to Timæus, cited by Le Clerc‡ in his notes on Grotius, mentions “*that serpent*

* Nat. Com. vi. 23. p. 198.

† 1 Aristan. lib. i. Ep. 10. Arch. Attic. Rous. lib. iv. 5. p. 161.

‡ Grot. de Verit. lib. i. sec. 16.

“ who, by his evil persuasions, deceived the
 “ first of mankind ;” and as one of his titles was
 ΟΦΙΣ Ophis, it was from thence, according to a
 very probable conjecture, that the prince of
 those who contended with the king of heaven,
 was by Pherecydes* called Οφιονευς Ophioneus;
 who is described by Cœlius Rhodigimus, as
 “ dæmoniacum serpentem qui antesignanus
 “ fuerit agminis a divinæ mentis placito defi-
 “ cientis.” Of the fall of wicked angels, who
 kept not their first estate, but became enemies
 of God and heaven, the ancients had many tra-
 ditions; some of the most remarkable of which
 are those relating to the giants and Titans in-
 vading the abodes of bliss, and being from
 thence cast down into hell or tartarus, where
 they are represented as suffering the torments
 of eternal fire.† Homer, Plutarch, and others,
 have preserved memorials of a like nature;

* Euseb. lib. i. cap. 10. Cæl. Rhod. Ant. ii. 7. Stilling-
 fleet. Orig. Sac. iii. 3.

† Plutarch calls them “ τους Θεηλατους και ουρανοπετους
 “ δαιμονας demons driven from (the presence of) God, and
 “ falling down from heaven.” See also Dickenson. Phys. Vet.
 et. Ver. p. 10. These Titans and giants are generally repre-
 sented as half *serpents*, on ancient marbles and vases. Æneid
 vi. 580. Hom. Iliad xix. 129, with Dacier’s note on the
 place, and Justin Martyr, Cohort. ad Græc. p. 28.

and it is also certain that the great deceiver of mankind soon turned that alienation of heart from the true God, of which he had been the source, to such account, as to cause himself to be made the object of worship by the deluded generations of mankind. The commencement of, perhaps, the earliest species of idolatry, was in the consecration of memorials of that paradise which man had lost, through the suggestions of the tempter. These memorials, as has been shewn, consisted of sacred groves or gardens, with more or less of the symbols of Eden, and the other circumstances connected with it, in proportion as the traditions of truth existing among them, were more or less vivid. As the serpent had made so conspicuous a figure in the affecting scene which took place in that celebrated garden, he was very soon considered as the deity of the place, and adored accordingly. And as mankind sprang from one origin, and after the flood were scattered over the face of the whole earth, they carried with them, wherever they went, the rites of this awful idolatry; mingled, however, with many traces of the primitive history. Hence the worship of the serpent is to be met with every where: and under his symbol, nature herself, and the vast expanse of the heavens, were

said to have been described, in the ritual of Zoroaster. The like was mentioned in the octateuch of Ostanès ; and, moreover, that in Persis and other parts of the east, temples were erected, and festivals instituted to the honour of the serpent tribe, esteeming “ them “ the supreme of all gods, and the superintendents of the whole world.”* The worship is said to have begun in Chaldea, and from thence passed into Egypt. From the banks of the Nile, it seems to have overspread all the shores of the Mediterranean, as well as the islands of that vast sea. Tenos, one of the Cyclades, was once supposed to have swarmed with serpents ; and the same legend is mentioned as to Rhodes, Seriphus, Eubœa, Crete, and Cyprus. Of what particular species they were, is not specifically mentioned, except that in the last mentioned island, about Paphos, “ there was a kind of serpent with two legs.” By this, is meant the Ophite race, or colonies who brought the idolatry and traditions connected with it from Egypt. Legendary memorials, similar to these, prevailed also at Athens and Sparta, at Thebes in Bœotia, at Argos, and Amyclæ, in Italy. Innumerable

* Bryant de Ophiolat. vol. ii. et al.

places intimately connected with them, received of consequence their names from the titles of this monster deity. Hence we hear of cities, hills, rivers, and countries called Opis, Ophis, Ophionia, Ophioessa, Ophiodes, and Ophiusa; also Europus, Ellopus, Oropus, Asopus, Inopus, and Æthiopia. Many more might be added, but in the compass of a single treatise, it is scarcely possible to do more than glance at the subject. All these various places will be found connected with some of the paradisaical traditions; such as the victory of a divine hero over the serpent, or the like. As death entered the world through his devices, the ancient heathen more especially seem to have made the *graves* of their great men, the scenes of their symbolic memorials. When, therefore, one of their heroes died, either in battle or otherwise, (and what was very remarkable, there was generally some legend of a conflict with a serpent attached to his history) they enclosed a space of ground of some acres, cast up a mound,* planted certain trees, established rites of fire, and often fabled that either Gryphins, or some other compound

* Sometimes a whole society or college of hierophants appears to have resided on the sacred Tumulus. See a curious mention of a place of this sort in Philostratus de Vit. Apoll. lib. i. cap. 24. p. 31. And the iii. lib. passim.

animal figures watched over it; and then called the whole a paradisos. Many ancient temples were, in fact, originally tombs; and the sacred personages to whom they were consecrated, have been represented as there buried; but the origin of the whole superstition is, I think, manifest.

The great promise, first promulgated in paradise, was, “that the seed of the woman should bruise the head of the serpent;” and vestiges of this precious truth were never entirely erased even from the darkest corners of pagan mythology. Sweet to the soul of man, however lost, however degenerated, was the doctrine of the atonement, which, springing up in Eden, as the source of the only hope of man, found its way, although often, as it were, by subterraneous channels, to every part of the habitable globe. In the volume of revelation, indeed, its mighty tide is seen flowing like a vast river towards the ocean of eternity: how strange, then, must it appear that its very fountain should have been, by some, disputed, the consoling efficacy of its waters denied, and the history of the scene which beheld its rise, called in question. Let us see, however, whether the earliest voice of mere unenlightened tradition is contrary to that account furnished by inspiration. Im-

mediately on the fall of man, certain rights of sacrificature were evidently instituted to keep in mind, by means of outward types and visible signs, this inestimable promise, until the fulness of time should come, and the Desire of all nations be born into the world. It is said, that after their expulsion from paradise, “unto Adam and his wife, did the Lord God make coats of skins and clothed them;” a remarkable piece of sacred history, which will come more under our notice shortly. These skins were, most probably, taken from the animals slain in sacrifice.* And shortly after this, we find Abel “bringing of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel, and to his offering;”† for he seems to have approached Jehovah as a transgressor, bearing, in faith, the constituted emblem of that Lamb of God emphatically said to have been slain from the foundation of the world. Sacrifice, then, was instituted on

* It should be remembered, that it was not until after the deluge, that God said, “Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things.” All animals, therefore, legitimately slain previous to that period, must have suffered for the purpose of sacrifice.

† Gen. iv. 4,

the fall of man, to remind him that without shedding of blood, there could be no remission of sin; and consequently, no return to that gracious communion with his Maker, which he had once enjoyed in paradise; and that the manner of the fulfilment by Jehovah of his promise, would be the offering thereafter of the one great atonement made by Him, who being, according to the flesh, "of the seed of the woman," would effectually "bruise the head of the serpent." Example and tradition went hand in hand, and after the flood, when mankind multiplied again, and were dispersed anew all over the world, each family carried with them to their place of destination the symbols they had preserved of what that great propitiatory redemption was to be; and in what manner and by what means it was to be effected. Hence we observe, that about the time of our Saviour's actual appearance upon earth, the advent of some exalted personage was universally expected; not only by the Magi in the east, but even by the Romans in the western quarter of the world.* This circumstance must have had its source (at least among distant heathen nations) from the prevalence of certain traditions.

* Sueton. Vit. Vesp. cap. iv. Tacit. Hist. v. 13.

which also taught them, at the same time, to continue in the performance of certain solemn rites practised by their forefathers, which consisted principally in offering up sacrifices of animals, in acknowledgment of the necessity of the one true and great atonement, which was to be completed in and by Christ the everlasting Saviour. The same voice of tradition instructed them to offer no imperfect or impure animal as a victim, but to select particularly those creatures for this sacred purpose, whose natural temper and character appeared, in some degree, analogous to that glorious object intended to be thereby typified: they, moreover, poured out the blood of the immolated lamb, or whatever the sacrifice might be, either on or round about the altar; and with all this, many of them entertained opinions relative to the grand expected propitiation, which at once evinced a sense of human guilt and imperfection, together with a hope that all evil would at length be entirely removed from the race of man, and peace and righteousness once more overspread the earth.

We perceive further, that the ancients had a notion of blood that might be shed, which was in its very nature far purer than that of any animal, or other victim they could themselves

offer. This was no other than the "blood of their gods," denominated by them Ichor; a term which has allusion to those sacrificial offerings which were in fact but shadows of the great atonement. Thus, Ichor is used by the psalmist to denote "the precious part of lambs," which was always consumed by fire upon the altar. The same word is also used by Zechariah to describe that "price or value" prophetically set upon the future Saviour.* Homer mentions it in two passages;

ρεε δ' ἀμβροτον αἷμα Θεοῖο

ΙΧΩΡ οἷος περ τε ρεει μακάρεσσι Θεοῖσι : etc.

From the clear vein the immortal Ichor flow'd

Such stream as issues from a wounded god ;

Pure emanation, uncorrupted flood

Unlike our gross, diseas'd terrestrial blood.

Ἦ' ῥα καὶ ἀμφοτερῆσιν ἀπ' ΙΧΩΡ χειρὸς ὀμοργνυ.

This said, she wip'd from off her wounded palm

The sacred Ichor, and infus'd the balm.

Let us, however, for the present, examine more particularly those traditions which the heathen embodied in the actions of their principal mythic personages ; and which especially related to the great promise under consideration. A very large proportion of the heroes of antiquity have one grand and conspicuous ac-

* Psalm xxxvii. 20. Zechar. xi. 13. Iliad v. 339. and 416. Parkhurst's Heb. Lex. voc ἰχρ'.

tion represented to our view, in their history ; and that action is *the victory over a serpent*. Among the foremost of these, is Apollo. He is declared to have been the offspring of the father of all things, and to have been born into this lower world in a sacred enclosure, typical of the paradise wherein the great promise was first promulgated, between a palm and an olive tree ; which appear to have symbolically represented the Tree of Life, and the Tree of Knowledge, which grew in the midst of Eden.* His advent was looked for, according to Hesiod, as

Ἰμεροεῖντα γονόν περὶ πάντων Οὐρανίωνων.

The sun was his emblem in heaven, as a type of the glory he there enjoyed ; and whenever he pleased to descend upon earth, the rocks, the fields, and the mountains are described as rejoicing in his presence, and acknowledging him the lord of nature. However, at length, he is said to have incurred the heavy wrath of his father, and, inflamed with love to mankind, he left the bright seat of his glory, became a wanderer and an exile in the world ; and is found at last in the lowly character of a shepherd, feeding the flocks of Admetus, king of Thessaly. Some have supposed that in the

* Nat. Com. lib. iv. 10.

name of this monarch, the title of our first forefather, אָדָם Adam may be recognized ; but be this as it may, certainly from the last circumstance, may be derived one of the titles of Apollo, who was hence called *Νομῖος* or the shepherd. It is true, indeed, that these traditions were often most grossly corrupted and misapplied ; but our present object is to separate, as far as possible, between what is important, as being derived from primeval tradition, and what was afterwards added by the mere imagination of man. The ancient prophets sometimes spoke of the future deliverer, under this humble character of a shepherd ; an instance of which occurs so early as the days of Jacob, who, when he was dying in Egypt, declared that from the Mighty God of himself and his fathers should proceed “ the Shepherd of Israel.” Most likely the Egyptians were not inattentive to the prophecies of the expiring patriarch, if we may judge from the respect paid him by that nation at large, on his death and burial. Another most remarkable epithet conferred upon Apollo was that of *Καρνεῖος** or Carnean, from the Hebrew קֶרֶן Keren, which signifies a horn. While it denotes, generally

* Pausan. Corinth. p. 134. Laconic. p. 264. ; et Messen. p. 356. Nonnus applies the same title to Apollo. Dionyss. xvi. p. 290.

speaking, either strength or power, there also seems to be an allusion to that species of sacred vessel, which contained the oil or perfume with which kings and priests were anointed. So that the title *Kapveios* which is a contraction of Kereneius, may be rendered by implication, Apollo "The Anointed." The principal action, however, of this deity, was the overthrow and destruction of the serpent called Python, traditional memorials of which victory, as we have seen, are discoverable in so many parts of the world, and are generally connected with sacred gardens. The serpent Python was none other than a symbolic personification of "that old serpent, the great dragon called the devil" and satan, which deceiveth the whole world." From this attributed victory, Apollo was looked upon as the great deliverer of the human race; and Callimachus in his beautiful hymn, addresses him accordingly,

Εὐδε σε μήτηρ

Τεινάρ' ΑΟΣΣΗΤΗΡΑ*

Thee, thy blest mother bore, and pleas'd, assign'd

The willing SAVIOUR of distress'd mankind.

In memory, moreover, of this, the Pythian games (so called from Python the conquered

* Hymn. in Apoll. Callim. 103. The whole of this singular poem is well worth the learned reader's attentive perusal.

serpent) are said to have been founded; which were in truth only certain mysterious rites, of which gymnastic and other exercises formed a part, and wherein allusions were continually made to the expected fulfilment of that great promise, first proclaimed in paradise, after the fall of our first parents. “Apollinem ipsum
 “præ lætitia victoriæ ejus certaminis in quo
 “Pythonem ceciderat, Pythicos ludos institu-
 “isse—poma quædam Deo consecrata victori-
 “bus donari solita, ut scripsit in libro de co-
 “ronis Ister.”* The rewards given to the conquerors in these games, were “certain apples
 “consecrated to the god.” They moreover carried branches of palm in their hands, which they waved in triumph, singing pæans in honour of Apollo, and shouting “Eva! Eva!” In all this, the allusions to paradise and the primeval promise, are too plain to be mistaken. There was likewise a song called Πυθικός νομος Pythicus Nomos, to which a dance was performed, which consisted altogether of five parts, wherein the supposed conflict between Apollo and Python was scenically represented. The first part was termed *Ανακρυσις* and contained “the
 “preparation for the fight;” the second was called *Εμπειρα* or “the first essay towards it;”

* Nat. Com. lib. v. cap. 2. p. 133.

the third division was the *Κατακελευσμος*, which comprised “the action itself,” and the divine hero’s exhortation in soliloquy to stand out with courage to the last: the fourth consisted of the *Ιαμβοι και Δακτυλοι*, or “the triumphant sarcasms of Apollo over his vanquished enemy;” while the fifth part included the *Συριγγες*, which “were imitations of the serpent’s hissing, when he ended his life.”*

The history of Hercules is equally remarkable; for he is said to have had the same father as Apollo, though his mother was a mortal; whose husband, Amphitryon, passed for his reputed parent. Even in his cradle, he is said to have engaged the “power of the serpent;” for two of those reptiles being sent to destroy him, he strangled them both in an instant.† His birth into the world was the object of deepest interest both among gods and men; and the many and varied labours, which he afterwards endured (the overthrow of the Lernean hydra or serpent amongst the rest) appear

* Potter’s Arch. Græc. lib. ii, 22.

† *Infans cum esset, dracones duas duabus manibus necavit quos Juno miserat, unde Primigenius est dictus, Hygin. p. 71.* There is an inscription in Gruter, “*Herculi Primigenio.*” p. 315. *Primigenius primitivus aliunde non habens originem.* Faber. Thesaur. *Ælian de Animal. xii. 5.*

to have been designed as emblematical memorials of what the real Son of God and Saviour of the world, was expected to do and suffer for our sakes ;

Νουσων θελκτρια παντα κομιζων

Bringing a cure for all our ills.

as the Orphic hymn* speaks of Hercules. It is very extraordinary that there are exploits attributed to this mighty character, supposed to have been performed by him, even before his mother Alcmena brought him into the world! Thus he is made to assist the gods in conquering the rebellious giants,† while some ancient authors mention “an oracle or tradition in “heaven, that the gods could never conquer “them without the assistance of a man.” Surely then, even the pagans had some idea, however confused, of that mysterious union of a human with a divine nature, which was to be exhibited in “the Desire of all nations, “who verily was foreordained before the foun-

* Ver. 14.

† “Ipse (Hercules) creditur gigantas interemisse cum “cælo propugnaret, quasi virtus deorum.” And who these giants were, is evident from what follows :—“Horum pedes “in *draconum* volumina desinebant.” Macrob. Saturn. i. 20. Apollodor. Bibliot. i. 20.

“ dation of the world, but was made manifest
 “ in the last times.”

It is also told of Hercules, that he slew an enormous serpent, which guarded some celebrated apples in the sacred garden of the Hesperides. It has already been shewn that this tradition and others of a like nature, may be traced up to the primeval paradise. The forbidden fruit is clearly pointed at in this mythic legend; and the introduction of the tempter, who is here represented as “ guarding them,” instead of seducing others to gather them, exhibits just that kind of variation from the original and true history, which proves there was no collusion between the borrowed tradition, and the inspired account, to the truth of which, such tradition adds its correlative testimony. This tradition respecting Hercules, the serpent, and the apples of the Hesperides, is stated in a very remarkable manner by Eratosthenes,* cited by a learned living author. Speaking of the constellation of the serpent,†

* Erat. Catast. sec. iii. and iv. cited by Faber in Hor. Mos. Annot. vol. i. p. 345. Hygin. Poet. Astron. pp. 361.—369.

† On the Farnese globe, (the only ancient one perhaps in the world) about forty of the constellations yet remain nearly perfect. The asterism Engonasis, or Ingeniculus, is one of them; and, according to Avienus, represents Hercules almost

he says, " This is the same as that which
 " guarded the golden apples of the Hesperides,
 " and was slain by Hercules. For, according
 " to Pherecydes, when all the gods offered pre-
 " sents to Juno upon her nuptials with Jupiter,
 " the earth also brought *golden apples*. Juno,
 " *admiring their beauty*, commanded them to
 " be planted in the garden of the gods; and
 " finding that they were continually plucked
 " by the daughters of Atlas, she appointed a
 " vast serpent to guard them. Hercules over-
 " came and slew the monster. In this constel-
 " lation accordingly, the serpent is depicted
 " rearing aloft its head, while Hercules placed
 " above it with one knee bent, *tramples with his*
 " *foot upon its head*, and brandishes his club in
 " his right hand." Here we recognize again the
 analogy between the gods of Olympus and the
 paradisaic family, with the other memorials re-
 lating to Eden justly incorporated therewith.

Homer likewise mentions a tradition of Her-
 cules having overcome and mortally wounded

tired with his long fight with the serpent, which kept the gar-
 den of the Hesperides: in memory of which, Jupiter placed
 his figure in the heavens, with *his heel bruising the great ser-
 pent's head*. Avien. ver. 193. Spence's Polym. Philostratus
 actually gives this mythic hero Hercules the title of " the
 " Saviour of men!" Vit. Apoll. lib. viii. 9.

the king of the infernal regions, in which instance, the character of Pluto is confounded with that of the serpent.

Τλη δ' Αιδης εν τοισι πελωριος ωκυν οιστον

Ευτε μιν ωυτος ανηρ, υιος διος αιγιοχοιο,

Εν πυλω εν νεκυεσσι βαλων οδυνησιν εδωκεν*.

Even hell's grim king Alcides' power confest,

The shaft found entrance in his iron breast;

From the great son of Jove, he wounded fled,

Pierc'd in his own dominions of the dead!

Hercules it was, according to some, who instituted the Nemean games, respecting the origin of which, there was an obscure story about a serpent. In all these memorials, one leading feature appears discernible, bearing testimony to the blessed promise of a deliverer from the power and influence of the serpent; a promise handed down amongst all generations, and shedding, as it were, through clouds and darkness, a ray upon the most gloomy regions of heathenism.

There is yet another circumstance in which Hercules presents a traditionary type of the expected Saviour. It is affirmed of him, that on a certain occasion, he was swallowed by a great

* Hom. Iliad v. 395.

fish, in whose belly he remained three days and three nights, but at last escaped alive. This piece of legendary history plainly relates, in a primary sense, to the prophet Jonah, who was “a sign to the Ninevites,” and who is alluded to by Christ himself, when he says, “For as Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.” Now, Æneas Gazæus calls the fish that devoured Hercules by the very name mentioned both in St. Matthew and the Septuagint: “as Hercules also is reported, when he was shipwrecked, to have been swallowed by a whale, and yet to have been saved.” Lycophron calls the fish the *Canis Carcharias* or sea dog, according to Bochart; and particularly alludes to the period he remained in the monster’s belly:—

Τριεσπερον λεοντος, ον ποτε γναθοις
 Τριτωνος ημαλαψε καρχαρος κυων.*
Trinoctis leonis, quem olim maxillis
Tritonis deglutivit asper canis.

* Lycoph. Cassand. ver. 33.; and the Scholia of Isaac. p. 20. Rom. ed. 4to. Æneas Gazæus cit. ap. Bochart, vol. iii. 742. Cyrillus et Theophylact. ap. Voss. de Orig. Idol. lib. ii. 15. Grotius de Verit. lib. i. sec. 16. not. 105.

Isaacius, the scoliast, observes upon this passage, "I am of opinion that Lycophron here calls "Hercules Triesperon, because he continued "in the whale three days, which are termed "nights by the poet, to denote the gloom and "darkness which reigned in the monster's "belly." But to return to what is more particularly under consideration, let us see further how the traditions of the primeval promise personified in Hercules, were connected with paradise.

It has been mentioned further back, that certain paradisaical tumuli were sometimes consecrated in honour of those divine heroes, who had mythologically been supposed to have combated with the serpent; and that trees were planted upon them. Generally, these were two in number, and stood in the centre of the paradisos. At times, however, there was only one tree, so placed, "in the midst," and on either side of it a sacred *Στυλος* or pillar was set up, while a serpent was coiled around the tree, as we see the whole represented on many ancient coins and medals. These *Στυλοι* or pillars were called *Petræ Ambrosiæ*, or the amber stones, being considered oracular; and, in process of time, they were often set up without the accompaniment of "the tree in the midst," though

still connected with paradisaic memorials. The heathen called every thing that denoted life and immortality, *ambrosial*; and hence were derived all their legends about ambrosia, which was considered as the nourishment of their deities, and of which, whosoever tasted, “would live for ever.” The Tree of Life in paradise was herein symbolized; and it is remarkable how Milton,* a careful observer of antiquity, has made use of the term “amber.”

Immortal amaranth, a flower which once
In paradise, fast by the Tree of Life,
Began to bloom; but soon for man's offence
To heaven remov'd, where first it grew, there grows
And flowers aloft shading the fount of life;
And where the river of bliss thro' midst of heaven
Rolls o'er Elysian flowers her *amber* stream.

Hence the celebrated trees on the banks of the Eridanus, or “the river of Eden,” were said to have distilled amber; and these *Petræ Ambrosiæ*† were, in the same manner, in their origin, intimately connected with traditions of paradise. Tyre, one of the oldest cities in the world,

* Paradise Lost, book iii. 353. Hom. Iliad II. 678. T. 39. Gale's Court of the Gentiles, lib. iii. 4. Owen lib. iii. 8.

† Hence also, two remarkable rocks called the *Cyaneæ Petræ*, or *Symplegades*, at the mouth of the Euxine, which had been probably high places, sacred to paradisaic memo-

was supposed, in the beginning, to have been founded upon two of these sacred stones;* which, moreover, when represented with their tree “in the midst,” and the oracular serpent, were peculiarly consecrated to the honour of Hercules. One of those mentioned by Ptolemy Hephæstion as situated on the borders of the ocean, probably near Gādes, (a Tyrian or Phœnician colony) was called Petra Gigonia. It was a rocking stone, (like that in Cornwall, which is still called Main-amber) and could only be moved, as the author just mentioned supposes, by the touch of a plant named asphodel, which was a herb of the same nature as amaranth, and connected with the same paradisaical traditions; for asphodel, according to that excellent glossographer Hesychius, is only

rials were said to be “*alive* ;” Διδυμοὶ γὰρ εἰσαν ΖΩΑΙ. Pind. Pyth. iv. 372. For further accounts of the Symplegades see Stat. v. 347. Strabo iii. 149. Hygin. Fab. xix. Ovid. Metam. xv. 338. Plin. iv. 13.

* Imp. Rom. Num. Car. Pat. p. 270. There was a famous temple at Tyre sacred to Hercules; in the centre of which were *two columns*, one of gold and the other of *emerald*; the latter answering to the tree of *emeralds* “in the midst” of the enclosure at Gades before mentioned. See Herodotus, Theophrastus, and Pliny, as cited by the erudite author last quoted.

another term for paradise.* The title here given to Hercules of Gigon, is probably derived from one of the names of the rivers of Eden גִּיחֹן Gihon, pronounced with a guttural Gichon, whence Gigon, and Gigonia. The famous pillars of Hercules may, perhaps, be traced up to the same origin. But to turn to another hero;

Cadmus appears to have been esteemed by the Helladians one of the most famous characters in their early history. His arrival in Greece was fixed on as the beginning of a new æra, and through his means many important changes were thought to have been effected. The accounts we have of him are indeed very much confused; but some extraordinary vestiges of primeval truth will be discovered in their investigation. Some have considered him as having been a Phœnician by birth; but on the whole it appears that this mythic personage (for of course no such real hero ever existed) was derived from Thebes in Egypt, the king of which country was Ogus or Ogen, which was in fact a title of the river Nile, being a contraction of

* Hesychius et Suidas, vox ασφοδελος. According to the latter, this plant was sacred to Proserpine and Diana; whom the Rhodians crowned with it. See also Bryant, vol. v. pp. 201—205.

Oc-gehon, or the noble Gehon.* Cadmus is described by Nonnus† as a shepherd playing on a musical instrument and reclining under the shade of an oak; while the same powers of harmony are given him as those attributed to Orpheus, such as the rocks and forests following him, and the whole brute creation living at perfect peace under his delightful influence. He is said to have travelled over a large part of the world, founding cities wherever he came, and introducing the rites of religion intermingled with many paradisaical memorials. He instituted the sacred grove of the Academia,‡ not far from Athens; which was a place of exercise and science, beautifully planted with a variety of trees, but particularly olives. These were looked upon as very sacred, and the place itself in ancient times was of so great sanctity, that it was a profanation even to laugh there. Near it was a sacred tower or temple, and at

* Eurip. Phœniss. v. 6. Schol. Nat. Comes, lib. viii. 23. Apoll. Rhod. Schol. iii. 1184, 1186. Concerning the doubts, even of the ancients themselves, with regard to the history of Cadmus as a real hero, see Pausan. ix. 734.

† Κλεινας γειτονι νωτον υπο ΔΡΥΙ φορβαδος υλης. Non. Dionys. lib. i. pp. 32.—37.

‡ Selden de Diis Syr. cap. vi. Hoffman Academia. Horn. Hist. Philos. lib. vii. Ælian iii. 35. Schol. in Neph. Arist. v. 1000.

no great distance ran a stream called Eridanus,* like that in Liguria, and both which are literally “the river of Eden.” He also founded Thebes, where were the Beatæ Insulæ, or the “Islands of the Blessed,” connected with the Tursis and compound animal figure of the Sphinx, also with traditions as to the nativity of the God of heaven, all which may be considered as so many traces of paradise. Here, moreover, was a celebrated fountain, called Dirce, doubtless in a sacred enclosure, but guarded, as we are expressly informed, by a dreadful serpent, which Cadmus, after a conflict, slew, sowed the monster’s teeth in the earth, and when a numerous host of armed men arose, at the suggestion of an oracle he cast a stone into the midst of them, upon which they fell upon and destroyed one another. It seems hard to

* Pausanias, Att. p. 45. *Ηριδανῶ τῷ Κελτικῷ ὀνόματι ἐχῶν*. It is clear that the name of the river, both in Liguria and Greece, must have been derived through traditions imported by colonies from Palestine, where the Adonis flowed by the city of Biblus; for memorials of their origin were met with near the banks of the Po, in the remains of extensive works, called, even in the days of Pliny, *Fossa Philistina*, and *Fossiones Philistinæ*. See Pliny, lib. iii. 16, cited by Bryant, vol. i. pp. 376.—377. Even in Greece, there was a city called Palæste, and a whole region styled Palestina. Cæsar. Bell. Civ. iii. 6. Lucan. Phars. v. 460.

say that in all this history there must not have been some intimation given, either by means of tradition or otherwise, that the seed of the serpent, as well as the serpent himself, would be ultimately overthrown by the all-victorious Deliverer, toward whom, this and some other singular memorials, however obscurely, pointed. Cadmus is, moreover, mentioned by Palæphatus, as having been the conqueror of the serpent at Lerna,* instead of Hercules: and at all events, his connection with the primeval tradition is sufficiently manifest. Under another aspect, we may see in him memorials of the first ancestors of mankind. He is said to have married Harmonia, who is described as the “mother of all living;” and every deity was supposed to have been present at their nuptials, when each conferred some gift upon the bride, in the same manner as the legend of Pandora is related.† With her he is affirmed to have lived in a state of perfect happiness for a long period; when at last a reverse came; they and their family were involved in war, sorrow, and trouble, and the whole history closes with their being changed “into serpents.” Cadmus, however, generally was worshipped as a god, and

* Palæph. de Incred. p. 22. † Nat. Comes ut supra.

he may therefore well be classed among the number of those divine heroes, in whose character and history the ancients personified the great paradisaic promise, that "the seed of the woman should bruise the head of the serpent." He was likewise the same as Hermes or Mercurius, and as such bore the Caduceus, or Branch,* of the Tree of Life, with serpents enfolded round it, and with which he opened or shut the portals of Hades or Paradise.

Analogous to the legends of Cadmus, is the history of a remarkable personage, named by the Greeks Caanthus.† He is said to have been the son of Oceanus, which, in the language of Egypt, whence he came, is the same as Oc-gehon, whence *Ογγυγην* Ogugen, and *Οκεανος*

* He was said to have been at the isle of Anaphe, which was named Membliaros, after one of his followers; but it was also called Baia, as we have seen, from BAI, which, in the Egyptian language, according to Salmasius (in Suicer's Thesaur.) and others, signifies the Branch of the *palm tree*, or *Tree of Life*, Hesych. vox. *Βαυς*. 1 Mac. xiii. 51. John xii. 13. The "multitude, which no man can number," of believers in the Revel. vii. 9, are represented as bearing in their hands "*palm-branches*," the emblems of life and immortality. See also Gale's Court of the Gentiles, part 1. lib. ii. p. 152 and 290. The Roman triumphal robe, first introduced by Tarquin from Etruria, was adorned with figures of *palm branches*. See Anc. Univ. Hist. vol. xi. p. 344. † Bryant vol. ii. 447.

Oceanus. He travelled over many countries in search of his sister Melia, who had been stolen away, and whom he at length found detained by Apollo in the sacred grove of Ismenus. There was here also a fountain of the same name, watched and guarded by a tremendous serpent. Caanthus is affirmed to have cast fire into this sacred recess, on which account he was slain by Apollo. His taphos or tomb was afterwards shewn by the Thebans near the fountain; and in short, the whole may be considered as one of the paradisaic Tumuli before mentioned, although the memorials are somewhat confounded.

There is also another remarkable legend alluded to by almost all the profane writers of antiquity, and by some fully described; I mean the Argonautic expedition. Like the arrival of Cadmus in Greece, it has been made to constitute an epocha in mythology, and even history itself. The whole, however, exhibits an instance of the admixture of diluvian with paradisaic memorials. The wandering voyage of the Argo, which is said to have been the first ship that ever sailed, evidently alludes to the erratic state of the ark, when it floated on the surface of the deluge. The fact, that traces of this celebrated expedition are to be met with in so

many different countries, the inhabitants of which esteemed Jason a divine hero, and built temples* to his honour, only proves how wide the memorials both of Eden and the deluge had spread, and adds further testimony to the Mosaic account which represents all mankind as originating from one common parent. At present our attention need only be directed to the memorials of paradise discoverable in the Argonautic history. Athamas, the father of Phrixus, who fled with the golden ram to Colchis, is reported to have lived in a happy state of the utmost harmony with the brute creation, a tradition of the state of the Protoplast in Eden, similar to that related of Orpheus, Cadmus, Amphion, and others. A sad reverse of circumstances however followed. The country around Thebes, where Athamas reigned, became the scene of famine and sterility; the earth refused to produce her accustomed fruits, and "the ground was cursed." In this tremendous catastrophe an oracle declared, that it was necessary "a proper victim should be sacrificed to the deity in order to appease his anger," and Phrixus, the only son of king

* Nat. Com. lib. vi. 8. Also the Analysis by Bryant of the Argonautic Expedition, passim. Hygin. Fab. ii. and iii.

Athamas, on hearing this, is said "to have willingly offered himself." However, in the sequel, this golden ram was offered up in his stead as a propitiatory atonement, and its fleece suspended on an oak in the midst of a grove or sacred enclosure, consecrated to Mars, which was situated on the banks of the river Phasis or Phison. This garden was moreover guarded by bulls with brazen horns and hoofs, breathing flames from their nostrils; and within its precincts dwelt a sleepless serpent, who for ever watched the consecrated tree in the centre of the paradisos. Jason, in order, as it was imagined, to recover the fleece, combated and overcame the monster. He then married a woman named Medea, daughter of the king of the country, in whose company he carried off the prize, after having sown in the earth the teeth of the serpent he had slain, from which, when a host of armed warriors arose, they were all destroyed as in the case of Cadmus. Indeed, some authors affirm that these teeth were some of the very serpent which that hero slew at Thebes, which remarkably identifies the memorials as being derived from one and the same origin. Thus far these remarkable traditions require no comment, as being plainly of the same nature as many others before men-

tioned, allusive to that general idea prevalent among all nations, that some divine personage would in the fulness of time arise (or as they thought, from the promulgation of the promise in paradise, had already arisen) to overthrow and trample under foot the foul seducer of mankind. The fiery compound figures who guarded the grove must have been borrowed from obscure traditionary representations of the "Cherubim and flaming sword," on the east of Eden; and indeed the whole scene of these wonderful transactions is represented by Mimnermus, an ancient poet,* as lying in a region, where was the chamber of the sun, and the dawn of day, at the extremities of the eastern world.

It has been remarked that an admixture of traditions relating to two events of very different periods, is discoverable in the Argonautic history. This will further appear from the circumstance of the mast of the ship Argo being thought to have been constructed out of one of those two celebrated trees which grew in the midst of the grove of Dodona, and hence

* *Λιηταο πολιν, τοθι τ'ωκεος ηελιοιο*

Ακτινες χρυσεω κειαται εν θαλαμω

Ωκεανη παρα χειλες, ιν' ωκετο θεϊός Ιησων.

Mimnerm. ap. Strabon. lib. i. p. 80.

it was considered oracular; and as the tree of knowledge, even delivered oral directions to the Argonauts. Moreover, the return of this vessel is affirmed by some to have been by way of the Eridanus, or "river of Eden," so that in the whole account we have more than one allusion to the stream of paradise "parting into "four heads," mentioned by Moses.*

There is yet another light in which Jason may be viewed, such is the confusion universally attendant upon these traditionary memorials: for he may, as to some parts of his mythic character, be considered as symbolizing the parent of the human race. Like Adam, he took away from a tree which grew *in the midst* of a sacred garden, χρυσεον μηλον, which may be rendered either a golden ram, or a golden apple, like the forbidden fruit of the garden of the Hesperides. In his flight with this wonderful prize, it becomes the source of many crimes of the blackest die, and what is very remarkable, even of the murder, by Medea, of her brother; probably a memorial of the murder by Cain of Abel, for both Jason and Medea, but more especially the latter, are exhibited as driven

* Ovid. Metam. vi. and vii. Hygin ut supra, et Fab. xiii. xix. xxii. Valer. Flac. Argon. Apoll. Rhod. Orph. Argonaut. et al. Mythog. Script. passim.

from place to place over the face of the whole earth! Moreover, the oracular mast of the *Argo*, connected, as has been shewn, with traditions of the tree of knowledge, became ultimately the *death of Jason*, by crushing him with its fall.

We find that all these divine heroes were supposed to have been the founders of various cities, and especially those of the greatest note and antiquity, such as Troy, Thebes, and other places; in all of which will be discovered the usual sacred symbol of "the tree in the midst," connected also with the mythic tradition of a victory over the serpent. Athens presents another instance of this kind, in the circumstances connected with the history of her first king Cecrops.* He is represented as a mighty personage, in whose time a wonderful tree sprang up in the midst of a sacred enclosure, at the command of Minerva. This tree was an olive, the emblem of knowledge, and it was also called by a particular title, which denoted death,† as there were traditions connected with

* Diod. Sic. i. 28. Ovid. *Metam.* ii. 555. Justin ii. 6. Pausan. Att. 24. Plutarch in *Them.* p. 87. Varro ap. August. *Civ. Dei.* xviii. 9.

† Μορος—φονος, θανατος, φθορος, πονος, νοσος, μοιρα τε βιον.—Hesych.

The Pelopennesus at this day is called the *Morea*.

it of the dissolution of the son of a deity. Cecrops also overcame a serpent, was reported to have been the first institutor of sacrifices, and the author of marriage; one of the rites of which was, that the man and woman should partake of an apple. He was moreover declared to have been buried on the Acropolis, once denominated from him, Cecropia; and near the foot of it was a temple of Apollo and Pan, on the north side in a sacred cave or grotto, where were most probably certain symbolic stones or *Κιοιες* similar to the Ambrosiæ Petræ before mentioned; for the name of the place was called *Μακραι Πετραι* Macræ Petræ, or *Κεκροπιαι Πετραι* Cecropiæ Petræ. There were games also established, in which the conqueror was crowned with the leaves of the sacred olive, which grew in the midst of the Academia.*

* Potter's Archæol. Græc. vol. i. p. 35, and the verses from Euripides there cited. The Athenians, moreover, always boasted that they derived their origin from the *first of mankind*; and that their city was the *first* place in the world which was ever inhabited. In commemoration of this they wore golden grasshoppers in their hair, perhaps alluding obscurely to the uninterrupted serenity of the paradisaical climate. Athens had also the title of Omphalos. Dion. Hal. de. Verb. Comp. tom. ii. pp. 23, 24, et pp. 145—173.

The same remarks may be applied to the ancient history of the foundation of Rome, and its early kings. The reader of Dionysius Halicarnasseus cannot but be struck with the various vestiges of paradisaic memorial which appear throughout the whole.* Romulus was exposed at the foot of a sacred tree, which seems represented as having been in the centre of a consecrated grove or garden. The palatine hill had an asylum before alluded to between two groves of oaks, or, according to some, between two trees, which is more likely. He is described, though obscurely, as having been the author of the institution of marriage

* Dion. Halic. Ant. lib. i. pp. 12, 13, 16, 44, 48, 52, lib. x. p. 649. In pages 54 and 55 of the first book, there is a curious mention made of a very ancient temple at Rome, not far from the forum, vulgarly said to be “ΥΠ ΕΛΑΙΑΙΣ under “the *Olives* ;” wherein images of the Trojan and Cabiric deities were worshipped, under an inscription ΔΕΝΑΣ, which the historian imagines to have meant Penates, but with the prefix of one letter only (and that one very likely to have been dropped in course of time) it would read ΕΔΕΝΑΣ, denoting a Temple of Eden, like that mentioned in Amos i. 5, בֵּית עֵדֶן Beth-Eden. See also of the same book, as to the birth of Romulus and Remus, page 65. For an account of the Asylum, lib. ii. p. 88. Also of an Asylum sacred to Diana, on the Aventine, lib. iv. p. 239. Orig. Rom. Gent. ex Vet. Auct. Coll. p. 779.

amongst his people. He is said, also, after having gained a great victory, to have set up a *Τροπαιον* or trophy, so named from *Tor-ope-on*, the tower or temple sacred to the worship of the solar serpent. This trophy consisted of the consecrated trunk of a tree (generally an oak) set up in the midst of an enclosure, and adorned with the arms of the conquered enemy. What is remarkable here, is, that these arms were termed “*spolia opima*,” as Festus declares, from *Ops*, which is the contraction of *Οφις* or *Opis*, the serpent! The title of the rock on which the capitol stood was derived from the same source; *Tarpeius* being from *Tor-ope*, the temple of the serpent deity. It may in fact be doubted whether the history of the first seven monarchs of this great city is not altogether legendary, or at least mainly founded upon certain symbolic memorials.

Such are a few specimens of the manner in which the traditions of the great paradisaic promise, were preserved by the heathen posterity of the common father of mankind. Immediately on the fall, we are told that, “unto Adam and his wife did the Lord God make coats of skins, and clothed them;” which was surely a typical action, and must have been full of important meaning, since these skins

were doubtless those of animals slain in sacrifice. Memorials, moreover, of this solemn rite, prevailed to some considerable extent throughout the Gentile world. We have seen how Jacob consulted the sacred oracle at Beershebah previous to his going down into Egypt. Here was the sacred grove which Abraham had planted, and when Israel had offered the appointed sacrifices, God vouchsafed him an answer "in the visions of the night;" and just in the same manner many of the heathen consulted some of their false oracles, preserving the memory of the paradisaical rite derived to them by tradition. Thus, those who applied to the oracle of Amphiaraus, were first to purify themselves by general sacrifices, then to fast for twenty-four hours, and abstain three days from wine and their wives. After all this was done, a ram was offered, and the offerer lying down, *clothed in the skin of the victim*, waited in that posture for the response of the oracle. The same rites also existed in Apulia Daunia at the tomb and grove of Podalirius, where the victims used in sacrifice were the choicest of the flock. These oracles were held in high esteem, and near the temple of Amphiaraus was a famous fountain, out of which he was said to have ascended up into heaven, when he was

received into the number of the gods. Its waters were held so sacred, that it was a capital crime to apply them to any ordinary purpose; and what was very remarkable, instead of offering sacrifices to this, as to other fountains, all those who recovered from any disease, cast a piece of gold or silver into the waters as a sort of redemption price, which custom, as Pausanias assures us, was very ancient indeed, and derived from the primitive ages.* Religious customs, nearly similar, were practised at Træzen, and the classical reader will remember the grove and sacred lake of Faunus in Italy, described in Virgil:—

At rex sollicitus monstribus, oracula Fauni
 Fatidici genitoris adit, lucosque sub altâ
 Consulit Albuneâ nemorum quæ maxima sacro
 Fonte sonat, sævamque exhalat opaca Mephitim.
 Hinc Italæ gentes, omnisque Ænotria tellus
 In dubiis responsa petunt. Huc dona sacerdos
 Cum tulit et *cæsarum ovium* sub nocte silenti
Pellibus incubuit stratis, somnosque petivit,
 Multa modis simulacra videt volitantia miris
 Et varias audit voces, fruiturque Deorum
 Colloquio, atque imis Acheronta affatur Avernis.†

* Philost. de Vit. Apoll. lib. ii. 134. Lyc. Cassand. v. 1050. Valer. Max. lib. viii. 15. Herod. lib. i. 46. Pausan. in Atticis.

† Virg. Æneid. vii. 81—91.

The whole description is that of a paradisaical oracular grove, with its temple, fountain, and sacred lake, like those before alluded to. This lake I have frequently visited myself, and it answers exactly to the account given of the one called Cotyle, mentioned by Dionysius, Pliny, Varro, Macrobius, and other authors. It is of immense depth, with its surface spotted with a bituminous matter, which, mixing with weeds and other vegetable substances, frequently forms floating islands; and it may be worth mentioning, that Lavinia, respecting whose fate Latinus is represented in the *Æneid* to have consulted this oracle, in the manner described, was considered by some as having been the daughter of Anius, king and priest of Delos;* so that these memorials found in different places, may be certainly looked upon as having reference to one and the same primeval history. We also perceive in the above account of this oracular grove of Faunus, that the offerer,† lying down, as it were, “clothed “in the coats or skins of the victims slain,” beheld many wonderful compounded winged

* Dionyss. Hal. Ant. lib. i. p. 48.

† The same rite appears to have been practised by the Romans at the Feast of the Lupercal,

forms, (referring to the memorials of the Cherubim represented under the semblance of compound animal figures) and enjoyed in visions of the night that supposed communion with God, which may be considered as a traditional vestige of the blissful intercourse once prevailing in the garden of Eden, between man and his Maker. Virgil,* who was an exact observer of antiquity, also mentions the rite of “clothing in the skins of the sacrifices,” as having long been practised among the priests of Hercules, “pellibus in morem cincti.”

The most remarkable instance, however, of all, was the temple of the Syrian Goddess† at Hierapolis. It was a splendid structure, fronting *eastward*, with a portal glittering with golden doors, and adorned in the interior with various representations of heathen deities of compound figures, with the forms of animals amongst them: the figure of the celestial Venus, in particular, had a Lychnis by her side, which by night illuminated the whole temple, but in the day time only wore a fiery aspect. It was reported of this statue, that though a person stood either on one side, or

* Æneid. viii. 282.

† Lucian. de Deâ Syria. tom. ii. pp. 875—915.

before it, still it looked at him. The atmosphere round the temple was said to be enchanting, and not inferior to the sweetest perfumes of Arabia, insomuch that the garments of all who visited it remained scented for a considerable time. Within the sacred enclosure were kept oxen, horses, lions, bears, eagles, and all kinds of birds and animals, which lived together in the greatest harmony, being in no way hurtful even to man, but all sacred and tame. In the midst of this enclosure stood a lofty column, which was ascended twice a year by a person who remained on its summit seven days ; while it was given out that during this sabbatic week he enjoyed the communion of the deity ; and that the thing was done in memory of Deucalion's flood, when mankind *clomb up trees** to prevent their perishing. This column was indeed connected with a memorial of certain trees, but had its origin in a transaction far prior to the period of the deluge. In fact it was in itself either a tree or the symbol of one ;

* They would hardly climb up trees in a deluge, but rather ascend the highest rocks and mountains. The column, however, here mentioned, was doubtless looked upon as a Priapus ; for the connection of the original tradition with the institution of marriage, was desecrated to all the abominations of the phallic mysteries.

and Lucian, in his account to explain the method of ascent, alludes to the palm tree. It stood, however, "in the midst," and was perhaps not unconnected with another religious observance prevalent at Hierapolis. Every spring, an extraordinary sacrifice was celebrated; for felling some great trees in the court of the temple, they garnished them with goats, sheep, birds, rich vestments, and fine pieces of wrought gold and silver: they then carried the sacred images round these trees, and set fire to them, until all was consumed. At this sacrifice there was a great concourse of people from all parts, every one bringing his sacred images with him, made in imitation of those in the temple. There was also a private sacrifice made by the persons who undertook the pilgrimage to this city of Hierapolis. The pilgrim killed a sheep, cut it up in joints, and feasted on it, spreading the fleece on the ground and kneeling upon it. In this posture, the offerer put the feet and head of the victim upon his own head,* and thus besought the deity to accept him, and his sacrifice, vowing at the same time a better. The priests also practised human sacrifices, crowning

* Το δὲ νακὸς χαμαὶ θεμενός, ἐπὶ τῷτο ἐς γόνυ ἐζέται πόδας δὲ καὶ κεφαλὴν τῇ κτηνέος ἐπὶ τὴν αὐτὴ κεφαλὴν ἀναλαμβάνει.
Lucian. de Deâ Syr. p. 913.

the victims with garlands, and then driving them out of the court of the temple, one side of which was an abrupt steep, where, falling down, they miserably perished. Infants, shocking to relate, were often offered, being tied up in sacks, and thrown over the precipice, in the same manner as was done from some of the rocks and high places called Acheron, before mentioned.

Adjacent to the temple was a sacred lake two hundred fathoms in depth, as the priests reported; and in the midst of it was an altar of stone, which, when looked at suddenly, seemed to swim like a floating island, as most, in fact, actually supposed it did; for the pillar, or whatever else supported it, was not easily to be discerned.* This floating altar or island, was always crowned, and smoking with incense; for every day many people swam to it, and there performed their devotions. It is unnecessary, after what has been advanced, to run a formal parallel between this extraordinary temple, and the many others which have been mentioned. The usual features of paradisaical

* The existence of the pillar underneath is the supposition of Lucian himself, who was sufficiently acute in penetrating into the arts of the pagan hierophants. Εμοι δε δοκεει στυλος εφεξεως μεγας, ανεχειν τον βωμον: Lucian de Deâ Syr. p. 908.

memorial, with an admixture also of diluvian traditions, are plainly discoverable to every attentive reader. There was a celebrated oracle in the temple, where responses were given by the Syrian Apollo.

Another instance of the Gentile rite of “clothing in skins,” we have in the Bacchanalia, when the frantic votaries of Dionusus appeared every where like persons distracted, “clad in the skins of fawns.” These were followed by noble virgins, bearing golden baskets filled with *fruit*, in which consisted the “most mysterious part of the solemnity.” In the baskets were *serpents*, which, sometimes crawling out, struck the beholders with astonishment; while in the mean time the whole multitude joined in reiterated exclamations of “Eva! Eva!” A learned living author has well shewn, how the whole of this remarkable festival appears to have been a scenical representation of the fall of our first parents.*

The custom at Hierapolis of immolating infants, has been alluded to, and we may now take some notice of the extent to which this horrid rite prevailed in other places. There is an affecting passage in the *Æneid* which seems

* Faber. Hor. Mos. vol. i. p. 96.

to mention the practice; when Virgil conducts his hero over the sacred rivers, into the Hades of the heathen, which has been shewn to have been composed of paradisaical memorials:

Continuo auditæ voces, vagitus et ingens
 Infantumque animæ flentes in limine primo,
 Quos dulcis vitæ exsortes, et ab ubere raptos
 Abstulit atra dies, et funere mersit acerbo.*

The rite seems to have arisen from an idea the ancients had of the superior purity of an infant, which rendered it in their eyes a fitter subject than any other to be offered up by way of atonement. The origin of this idea must have been in the diabolical corruption of those traditions which pointed to the one great victim, who, in the fulness of time, would offer up himself as a propitiation for sin, being *indeed* the “Child born, and the Son given,” who should avert the righteous anger of an offended God. It is scarce credible, however, how common the custom was; and it wonderfully evinces the general view entertained of the necessity of some sacrifice, which should take away sin. Silius Italicus, speaking of the Carthaginians,

* Æneid vi. 426.

mentions it as existing amongst them, from the earliest antiquity :—

Mos erat in populis quos condidit advena Dido
 Poscere cæde Deos veniam, et flagrantibus aris
 Infandum dictu, parvos imponere natos.*

The reason assigned, is strikingly expressed. It was to “seek for pardon from the gods by “the shedding of blood ;” and they unhappily conceived that the purest and most acceptable they could offer, was that of the objects nearest and dearest to them. The Carthaginians were a colony from Tyre, and probably from thence it was that they brought so barbarous a custom. The nations of Canaan were guilty of it in a peculiar degree, and seem, from the sacred writings, to have enticed the people of God into an imitation of the bloody rite. “They “did not destroy the nations concerning whom “the Lord commanded them; but were mingled among the heathen, and learned their “works; yea, they sacrificed their sons and “their daughters unto devils, and shed innocent blood, even the blood of their sons and “their daughters, whom they sacrificed unto “the idols of Canaan; and the land was

* Sil. Ital. iv. 766.

“polluted with blood.”* The most terrible instance recorded of this custom among the Carthaginians, was when their army had been defeated by Agathocles, and they immediately supposed that the calamity had befallen them through the anger of Cronus, to appease whose wrath, no less than two hundred children of the prime nobility were sacrificed in public as an atonement for the people.† The Phœnicians, also, besides their more ordinary and common immolations to Moloch, who was the same as Saturn or Cronus, had certain seasons in every year, when children were chosen out of the most noble and reputable families, for the tremendous purpose above described.‡ Justin the historian describes this unnatural custom in a manner truly touching; and so many authors, both ancient and modern, have mentioned it, as well as human sacrifices in general, that it appears hardly necessary to bring forward more instances here than those which have been so often adduced.§ Two, however,

* Psalm cvi. 34.

† Diodor. Sic. xx. 756.

‡ Philo. apud Euseb. Prep. Evang. iv. 16.

§ Justin. lib. xviii. 6—226. The reader will find, if he is desirous of pursuing the subject further, an immense mass of valuable matter collected by Bryant, vol. vi. pp. 295—321.

it will not be right to omit. The first is that fearful one mentioned in scripture, when the king of Moab, to avert a calamity, "took his "eldest son that should have reigned in his "stead, and offered him for a burnt offering "upon the wall." The other shall be that of the great "mystical offering," as it was called, which we are told existed as a religious rite of the greatest importance and solemnity among the Phœnicians: and this cannot be laid before the reader, in a more interesting form, than that which the late analyst of ancient mythology has given it. After having shewn that the most approved sacrifices among the Phœnicians were those of men, yet that even among these they made a difference, and some were in greater repute than others, he proceeds to tell us, that the greatest refinement in these cruel rites was, when the prince of the country, or a chief person in any city, brought *an only son* to the altar, and there slaughtered him by way of atonement, to avert any evil from the nation at large.

Abp. Magee has also increased the number of authorities on these painfully interesting subjects in his inestimable work on the atonement. It is remarkable, in what a large proportion of cases, these inhuman sacrifices were connected with grove and garden worship in every part of the world.

This last was properly the *mystical sacrifice*. We are informed that the custom was instituted in consequence of an example exhibited by Cronus, who is said to have been a god, and likewise a king of the country. It appears that this deity was called by the Phœnicians, Il; and in other places he is spoken of as the principal god. He had by the nymph Anobret *one only son*, who for that reason was called Jeoud, which in the language of Phœnicia expresses that circumstance. This son, in a time of great danger, either from war or pestilence, Cronus is said to have arrayed in a royal vesture, and to have led him thus habited to an altar, which he had constructed, and there sacrificed him for the public weal, to his father Ouranus. Such is the history, in which, if there be no more meant, than that a king of the country sacrificed his son, and that the people afterwards copied his example, it is an instance of a cruel precedent too blindly followed; but it contains in it nothing of a mystery. When a fact is supposed to have a *mystical* reference, there should be something more than a bare imitation. Cronus is said to be the same as Il, which is the identical name with the El of the Hebrews; and according to St. Jerome, was

one of the ten titles of the true God.* Il, or El, was the same as Elioun, who is termed by Sanchoniathon, "the most high." He had no one superior or antecedent to himself, as may be proved from the same author. Cronus, therefore, could not, according to the principles of the very people appealed to, have sacrificed his son to his father; for he was himself the chief and original deity, and had no one above him to whom he could make such an offering. Ouranus, to whom he is erroneously thought to have exhibited this sacrifice, is the same as Il, or El, and Elioun; being another title of the same person. Thus it is clear who the deity was, whom the Phœnicians are supposed to have copied in this particular; and that nothing could have preceded for them to imitate, but that what they did was *a type and representation of something to come*. It is the only instance in the Gentile world of any sacrifice which is said to be *mystical*; and it is attended with circumstances which are very extraordinary. Cronus, we find, was the same as El, and Elioun; and he is termed Υψιστος The Most High, and Υψουρανιος The Most Heavenly. He is moreover said to have had the Elohim for his

* Hieron. Epist. ad Marcellam, 136.

coadjutors: he had no father to make any offering to, for he was the father of all, and acknowledged as *Κυριος Ουρανε* The Lord of Heaven, by the confession of the author, by whom the account is given. These sacrifices, therefore, had *no reference to any thing past*, but alluded to a great event to be accomplished afterwards. They were instituted probably in consequence of a prophetic tradition, which had been perhaps preserved in the family of Esau, and transmitted through his posterity to the people of Canaan. The *mystical* sacrifice of the Phœnicians had these requisites, that *a prince was to offer it, and his only son was to be the victim*: and as it has been shewn that this could not relate to any thing *prior*, let us consider what is said upon the subject as *future*, and attend to the consequence. For if the sacrifice of the Phœnicians was a type of *another to come*, the nature of this last will be known from the representation, by which it was prefigured. According to this, *El*, or *Il*, the *supreme deity*, whose associates were the Elohim, was in process of time to have a son, αγαπητον, *well beloved*, μονογενη, *his only begotten*; who was to be conceived and born of Anobret, which, according to Bochart, signifies *of grace*, or, according to another interpretation, of *the*

fountain of light. He was to be called Jeoud, whatever that name may relate to; and *to be offered up as a sacrifice to his father*, λυτρον by way of *satisfaction and redemption*, τιμωροις δαιμοσι, *to atone for the sins of others*, and *avert the just vengeance of God*; αντι της παντων φθορας *to prevent universal corruption*, and at the same time *general ruin*. And it is further remarkable, *he was to make this grand sacrifice βασιλικω σχηματι κεκοσμενος invested with the emblems of royalty*. These, surely, are very strong expressions; and the whole is an aggregate of circumstances highly significant, which cannot be the result of chance. Certainly, therefore, this *mystical sacrifice was typical of something to come*; and how truly it corresponds with that to which it is imagined to allude, must be submitted to the reader's judgment. It must necessarily be esteemed, at all events, a most wonderful piece of history.*

I would just observe, further, that in this

* Bryant, vol. vi. 323—333. See further, Bochart, Can. ii. 2. p. 790. Vossius de Orig. et Prog. Idol. i. 18. 143. Huët. Dem. Evang. p. 116. The three last learned authors all acknowledge the traces of the celebrated Abrahamic offering, Gen. xxii. Gale may be also consulted with great advantage.

account of the mystical sacrifice, there appear manifest vestiges of the offering made on Mount Moriah, by the father of the Hebrew nation ; and which, as is well known, exhibited a wonderful type of the propitiatory atonement thereafter made, not far from the same site, by the Son of God. This indeed shone as a star of the first magnitude, if the allusion may be allowed, in the night of the old dispensation, before it gave way to the rising glories of the Sun of Righteousness. So extraordinary a transaction, however, as that of the Patriarch being about to offer up as a sacrifice his only son as a symbol of Him who was to be after the flesh, “ of the seed of the woman and bruise “ the serpent’s head,” must have excited considerable attention in the country where Abraham was then sojourning ; and accordingly, we find in the history just given of the great Phœnician rite, that the prince* who was erroneously supposed to have instituted it, also enforced upon his followers, as well as performed on himself, the painful ordinance of circumcision ; moreover, that his only son whom he offered up was

* Abraham himself is mentioned as a “ prince who reigned “ at Damascus,” by Nicholas Dam. ap. Joseph. Ant. Jud. i. 7.

called Jeoud,* which is precisely the same as the Hebrew יהיד Jehid, the very word used by Moses, when he describes God as saying to Abraham, "Take now thy son, thy Jehid or "Jeoud, i. e. *thine only son*, whom thou lovest, "and get thee into the land of Moriah, and "offer him there for a burnt offering upon one "of the mountains which I will tell thee of." This only son was born, according to the ancient tradition, of a nymph called Anobret, or (according to the Phœnician name) Annoberet, which is, by interpretation "conceiving "by grace," as the learned Bochart has ingeniously shewn; referring evidently to the mother of Isaac, who "received strength to conceive "seed," and bare unto Abraham the child of promise. It should also not be omitted, that Porphyry, cited by Eusebius, mentions the name of the king who instituted, as they imagined, the mystical sacrifice, which was no other than that of Israel, which he further says, was a title conferred after his death on one of the planets. There is indeed a difference of

* Jeoud may possibly have some reference to Judah, the name of the patriarch and tribe from whom the Messiah was more immediately to derive his human descent. "For Judah "prevailed over his brethren, and of *him* came the chief "ruler." 1 Chron. v. 2. Gen. xlix. 8.

opinion as to the genuineness of the reading in this passage, though Scaliger and Stillingfleet both seem to think it correct.*

In concluding our remarks upon the traditions extant amongst the Gentiles, of the paradisaic promise, it may be well to notice some curious symbols and other representative customs not before mentioned. There are two remarkable representations very common in India, of a deity entitled Chrishna, in one of which the god is seen in the act of suffering under the attacks of a deadly serpent, which entirely enfolds him in its convolutions and *bites him in the heel*. The other delineation, however, exhibits Chrishna as triumphant over the dreadful reptile, and actually *crushing its head*.† Hindoostan was peopled by the descendants of Ham,‡ and through him must

* Euseb. Prep. Evan. i. 10, 30, and 40. iv. 16. 142. Bryant vol. vi. 325. Grot. in Deut. xviii. 10. Huet. Bochart. Voss. ut supra. Scaliger. Fragm. p. 48. Stillingfleet Orig. Sac. iii. 5. 407.

† The plates representing this tradition may be seen in the volume of Fragments to Calmet's Dictionary.

‡ Whom the ancients sometimes called Indus, whence the name of that vast river was derived, which gives its appellation to the whole Indian continent. Bryant vol. iv. 280. The Tigris was once called the Indus, a title connected, as we have seen, with the paradisaical Phison.

have doubtless preserved the antediluvian traditions of the all-important promise, thus allegorically represented; "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."*

There was a remarkable festival among the Babylonians and Persians, attended with a very particular sacrifice. They took one of those prisoners who were condemned to death, seated him on the throne of the king, clothed him in royal raiment, and surrounding him for several days with all the attendants and luxury of a sovereign, suffered no one during that time to hinder him from doing whatever he wished; but after all this, they stript him, scourged him, and then fastened him to a cross! The whole of this extraordinary ceremony is described by Dio Chrysostom, and was called the festival of the Saccæ.†

To this may be added the passage from Plato, cited by Grotius,‡ where the Grecian

* Gen. iii. 15.

† Orat. iv. de Regno. Athenæus iv. 10, and the Notes of Casaubon. Bryant also mentions the above in a note, vol. vi. 333.

‡ Grot. de Ver. Rel. Christ. iv. 12. note 12. Plato de Rep. lib. ii. p. 50. The whole of this second book of the Republic is well worthy attention.

philosopher, who had doubtless derived his ideas on the subject from Egypt, says, that in order to exhibit the character of a *man perfectly just*, it is necessary that his virtue should be stripped of all external recommendations, so that by others he should be reckoned a wicked person, should be “mocked, scourged, tortured, bound, have both his eyes burnt out; and at last, having suffered all kinds of evil, be cut in pieces,” as a sacrifice, or as some think the Greek word signifies, “be hung up, or *crucified*.” The Athenians, we are told by the scholiast* on Aristophanes, “kept some very mean and useless persons, and in the time of any general calamity, *sacrificed* them, in order to purify themselves from pollution.” The same custom prevailed among the Romans; and even at Marseilles; where, as often as they were afflicted with the pestilence, they took a poor person, who *offered himself willingly*, and kept him a whole year on the choicest food at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments; when being thus led through the city, where he was loaded with execrations, that all

* Plut. ver. 453. See Spearman’s Letters on LXX. p. 411. Parkhurst’s Gr. Lex. p. 456. voc. Περικαθαρμο.

the misfortunes of the state might rest on him, he was thrown headlong into the sea. It is wonderful how this singular rite of a victim bearing the curse and sins of others, which were supposed to be atoned for by his death and sufferings, prevailed over the whole world. His destruction was always looked upon in the light of an *expiation for guilt*, and as his ashes were committed to the deep by way of a *sacrifice* to Neptune, they used these extraordinary terms, *Εὖτε Περιψημα, Εὖτε Καθαμμα, Be thou our propitiation, Be thou our purification*; or, the cleanser of our guilt, as perhaps the words might be rendered.*

It has already been hinted that the paradises of the ancients were looked upon as places of judgment, which circumstance arose out of the prevailing traditions, that some great day of account would at last arrive; and also from the primeval transaction in paradise, when the first

* See further the learned authors of the *Anc. Univ. Hist.* in their vi. vol. p. 103; with an excellent note containing the History of Epimenides, who was sent for to Athens, that he might perform a lustration for the whole city. The only reward he required was a Branch of the sacred olive which grew in the midst of the Academia. Consult Suidas. voc Epimenides, p. 821. Laert. lib. i. 109. Tzetzes Chil. Hist. v. 23.

man, his wife, and the serpent, the two former as the federal representatives of the whole human race, were summoned before the tribunal of the Almighty. The sentence upon each, was then and there pronounced, beyond all doubt, by Him, who shall hereafter come in the clouds of heaven, with all his holy angels, to complete what was begun in Eden, and preside over the consummation of all things. Hence, however, it was, that particular places, in which paradise was especially memorialized, were connected with tribunals of justice. This was remarkably the case in the instance of Hades, where the judges were supposed to be three in number, and to decide upon the state of disembodied spirits :

Nec vero hæc sine sorte datæ, sine *Judice*, sedes,
Quæsitòr Minos urnam movet. Ille silentum
Conciliumque vocat vitasque et crimina discit.*

Æacus and Rhadamanthus were the names of the other two who presided, according to the ideas of the heathen, over the destinies of the souls of the departed. Plato† supposed that

* Æneid vi. 431. Warburton. Div. Leg. vol. i. lib. ii. sec. 4. pp. 226—232.

† Plato de Rep. lib. x. 377. The philosopher mentions these circumstances respecting Hades as having been derived from one Eros, an Armenian, who was raised from the dead.

after the soul had separated from the body it passed into a wonderful place where were two mighty chasms, both in earth and heaven. Between these the judges sat, who, after passing sentence upon the dead, commanded the just to ascend *on the right hand* into heaven, while the wicked went away *on the left*, down to the place beneath; both having tablets with the records of their respective sentences, suspended either before or behind them. The same philosopher, in his epistles, writes, "that credence
 "must be always given to ancient and sacred
 "traditions, which declare that the soul is
 "immortal, that it has judges, and receives
 "from them its last great sentence on separating
 "from the body." But we must now offer a very few additional observations on another, and the only remaining part of our subject.

In the course of the present dissertation, various vestiges of the Cherubim have incidentally fallen in the way of observation, which will therefore make it less necessary to enlarge upon them now. It is a fact too singular in its very nature, and too general in its extent, that the connection which has been so frequently dis-

See a curious note in the Var. Edit. Sulp. Sev. p. 210, as to whether this Eros might not have been the man who revived on his body coming in contact with that of the prophet Elisha. 2 Kings xiii. 21.

covered between compound animal representations, and memorials of paradise, could have happened by chance. There must have been some primeval exhibition of the kind, whence all similar traditional symbols were derived. Moses, in the third chapter of Genesis, merely mentions that the "Lord God placed "on the "east of Eden" the Tabernacle or Shechinah of the Cherubim,* with the "flaming sword," which most probably was the sacred place, to which, the faithful amongst the antediluvians resorted for worship. In the subsequent scriptures we are more fully informed as to what the Cherubim were, and that their figure was a compound one, consisting of the faces of a man and a lion united, with those also of an ox, and a flying eagle. They appear, moreover, to have been furnished with wings, while the appearance as of a man upon a throne was at times seen above them, with a firmament and cloud over his head. It has been demonstrated to the satisfaction of many amongst the learned, that those mysterious beings dwelling on the east of paradise in their Shechinah of glory, were in fact "similitudes "of the Great Ones," as their name signifies, and represented a symbolic manifestation of the three persons of Jehovah in covenant with man,

* See Park. Heb. Lex. voc כרוב sec. v.

to effect his redemption by the incarnation of the Son of God. The heathens who had a traditional idea of the great promise promulgated in paradise, would naturally preserve memorials, however rude and corrupted, of such a symbolical representation of the deity, as that on the "east of Eden." Receiving their traditions, however, through the hands of Ham and his posterity, the first postdiluvian idolaters, they, of course, in their veneration for the Noetic family, who were the Baalim of antiquity, wilfully forgot the original appropriation of these mysterious symbols, and worshipping at the same time "the creature rather than the "Creator," adored compound animal figures as types of their diluvian ancestors, or often as gods themselves. Neither did they scruple, in the lapse of ages, to mingle together the several events, and then endeavoured, from a chaos of the whole, to form a regular system of fable. So far as one can penetrate the mist which hangs over mythology, it would appear that the very earliest idol of all, which was ever venerated in a visible shape, was a tree, as a base memorial of the symbol in the midst of the garden of Eden. In time this seems to have given place to a pillar, and when arts increased, the tall shapeless stone was made to

receive hands and feet, until at length a human form, in its most perfect symmetry and beauty, became the object of unworthy worship.* Idolatry, however, once became systematic, polytheism was quickly introduced, and deities were multiplied; except perhaps amongst a few superior minds, who clung with pertinacity to the natural idea of the unity of the godhead. Notwithstanding all this, traditions were remembered, and these gave the colouring to those overt acts of total apostacy from the true God, which were every day growing more universal. From the causes, therefore, before mentioned, various types came to receive religious worship, and principally those which consisted of animal figures, generally compounded, but sometimes otherwise. Thus, for example, the following legend is attributed to one of the most ancient of pagan deities: "Taautus having formerly

* Clem. Alexand. lib. i. p. 418. Porphyry de Abstin. lib. ii. 18. Themist. Orat. xv. Pausan. ix. pp. 757—761. Tertullian ad Gent. i. 12. Chrysostom. Orat. xii. Apollonius Rhod. i. 1117. This last is a remarkable instance, as the tree worshipped (or at least the branch of it) was planted in a grove of ancient beeches. See further Suidas and Hesychius, voc. *ξοαυα* et *ξοαυον*. Bryant vol. i. pp. 336—339. Arch. Attic. Rous. lib. ii. cap. 7. p. 53. Potter. Arch. Græc. vol. i. 189. Isaiah xl, 20. Sulp. Sev. de Vit. Mart. cap. x.

“*imitated* or *represented* Uranus, also made
 “images of the gods Cronus and Dagon, and
 “formed the sacred characters of the other
 “elements. He contrived also for Cronus the
 “ensign of his royal power, namely, four eyes
 “partly before and partly behind, two of them
 “winking as in sleep; and upon his shoulders
 “four wings, two as flying, and two let down
 “to rest. The emblem was, that Cronus, when
 “he slept, was yet watching, and that waking,
 “he yet slept; and so for his wings, that even
 “resting, he flew about, and flying, yet rested.
 “But the other gods had two wings each of
 “them on their shoulders, to intimate that they
 “flew about with, or under Cronus. He also
 “had two wings on his head.”* The reader
 will remember what has been advanced at the
 commencement of this volume, respecting the
 tradition that the gods were winged; and it
 may be further remarked, that Orpheus, who
 was looked upon by many as the author of
 sacred rites and ceremonies, is said to have
 made one of his principles from the emblem of
 “a dragon, with the heads of an ox and a lion,

* Sanchon. ap. Euseb. Prep. Evang. lib. i. 10, cited by
 the authors of the Ancient Universal History in their vol. i.
 p. 307.

“and in the midst the face of a god, with
 “golden wings on his shoulders.”* Montfau-
 con gives us two figures of Mithras, the god of
 the Persians, each of which has a human body,
 a lion’s head, with four wings on the shoulders,
 two extending towards heaven, and two let fall
 to the earth.† On comparing these representa-
 tions with that in the prophet, the analogy will
 appear striking: “Thus were their faces, and
 “their wings were stretched upward, two wings
 “of every one were joined one to another, and
 “two covered their bodies.”‡ It has already
 been hinted that the origin of temples them-
 selves may be traced up to the cherubic taber-
 nacle, and some of the other insignia of para-
 dise: and hence it is that those in Egypt,
 emphatically called the “land of Ham,” are
 discovered to have had a row of sphinges, or
 other compound and winged animal figures,
 extending to a great distance on each side of

* Cudworth. *Int. Syst.* vol. i. p. 298.

† Montfaucon. *Ant. Exp.* tom. ii. p. 369. The reader will find a multitude of instances cited by Parkhurst in his *Hebrew Lexicon*, under the head כרוב; though a vast number more might easily be added. The Editor of Calmet’s *Dictionary*, Frag. CLII. Forbes in vol. i. p. 198, may be consulted with advantage.

‡ Ezekiel i. 22—26.

their entrances.* The columns, also, at Thebes, were adorned with the representations of polymorphous deities on their capitals; and generally, perhaps, it may be remarked, that these sphinges, gryphins, chimæras, and many other idols of a similar nature, exhibited as they so often are on abraxas† and other gems, all in some way or other had their source from those mysterious beings, which composed that grand primeval type, once manifested on “the east of Eden” to the inhabitants of the antediluvian world.

The heathens, moreover, not only preserved many singular vestiges of the overshadowing cloud‡ and the symbolic fire, but even sometimes imitated that appearance of the firmament

* This appears to have been particularly the case on that side fronting *the east*.

† See the fifth class of these curious gems in Montfaucon. *Ant. Exp.* p. 358; some of them are inscribed with the sacred names *Jao*, *Eloai*, *Sabaoth*, and *Adonai*, from which circumstance, many writers of note have attributed their origin to some early heretics called Basilidians. Lardner, however, has shewn that their source is to be looked for in Egypt, and some traditions of the titles of the true God, which the priests had retained from very early antiquity.

‡ In addition to what has already been offered, see the instances cited by Parkhurst, of heathen deities connected with “a cloud,” in his *Heb. Lex. voc.* ַעַנַן, p. 514.

over the Cherubim, as described in Exodus and Ezekiel, particularly the latter: “And the
 “likeness of the firmament upon the heads of
 “the living creature was as the colour of the
 “terrible chrystal stretched forth over their
 “heads above: and above the firmament that
 “was over their heads, was the likeness of a
 “throne, as the appearance of a sapphire stone,
 “and upon the likeness of the throne was the
 “appearance of a man above, upon it.” Philo-
 lostratus* observes that there was in the royal
 palace in Babylon, *a room vaulted like a heaven,*
 and adorned with *sapphires of the colour of*
heaven, with the images of the gods placed
 aloft, and appearing as it were in the air. The
 king was wont to give judgment there, and
 there were four golden Lynxes or charms hang-
 ing down from the roof prepared by the magi-
 cians, and called *Θεων Γλωτται* “the tongues or
 “oracles of the gods.” We know that in the
 tabernacle of Moses in the wilderness, and
 afterwards in the temple of Solomon at Jeru-
 salem, the oracle was overshadowed by the
 wings of the Cherubim, to which there may

* Philost. de Vit. Apoll. vi. 2. 247. viii. 14. p. 349, et
 Annot. Olear. Edit. 1709. Pausan. de Phoc. cap. 5. Schol.
 in Pind. Nem. iv. ver. 56.

possibly be some allusion derived from tradition, in the four Lynxes here mentioned.*

The Cherubim were altogether a mysterious "similitude of the Great Ones," who themselves were none other than those, who, are elsewhere called in sacred scripture the Elohim or Aleim, and Jehovah. Of these titles, peculiar to the Supreme Being, and particularly of the latter of them, some traces are discoverable in mythology. The Carthaginians, for example, gave to their greatest deities of all, the name of the Alonim, while the Phœnicians and Syrians

* The lynx was a bird made frequent use of by the heathen in their incantations. The tongue is sometimes said to have been the part most valued. Synesius de Insom. p. 134. Nicephorus in Schol. Obser. 360. Stanleius. Philos. 1, 2, 3. Chald. Orac. v. 115. The figures alluded to in the representation of Philostratus were perhaps suspended, with their wings outstretched, and hovering. Isaac. in Lycoph. Cassand. 310. Suidas. Pind. Pyth. iv. 380. Theocrit. Idyl. ii. 17. Nat. Com. viii. 18. Tzetzes mentions that when an oracle of this sort was consulted, the lynx was turned round and round upon a magical wheel; which symbol was also introduced into the sacred dance of Cybele. Apoll. Rhod. i. 1139. The Lynxes in the temple at Delphi were golden ones, and thought by some to have been the same representation as the Sirens, which were compound figures. The Egyptian Seraphis is sometimes represented with these mystic images hovering, or suspended around him. Kircher. Œdip. Egypt. tom. iii. p. 479.

named Saturn the reputed father of the gods, El, Il, and Ilus, all of which are manifest derivatives from אֱלֹהִים Eloah, the holy name of the Creator in the singular number. Among the second, indeed, of these three nations, we hear “οἱ δὲ συμμαχοὶ Ἰλὸς τῷ Κρονῷ ΕΛΩΕΙΜ ἐπεκληθῆσαν the “companions of Saturn or Ilus were called “Elohim!” Analogous to this was the title of “the most high Elion,” which they conferred upon one of their deities, and he was declared, according to that ancient writer Sanchoniathon, “to have begat heaven and earth.” This very name is given by Moses to the one only and true God; for Abraham said to the king of Sodom, “I have lifted up my hand to Jehovah, “the most high Elion, the begetter of heaven “and earth.”*

In a fragment of Philo Byblius, taken from Sanchoniathon, and preserved in Eusebius,† a

* Euseb. Prep. Evang. lib. xxxvii. et ut supra. Bochart. Canaan. lib. ii. cap. 2. p. 784. Plautus in Pœn. Act. v. Scena 2. Scalig. not. in Fragn. Græc. Selden de diis Syr. Gale’s Court of the Gentiles. Stillingfleet’s Orig. Sac. iii. 5. p. 404. Gen. xiv. 19, 22.

† Euseb. Prep. Evang. lib. i. p. 18. Ancient Univer. Hist. Carthag. vol. xvi. p. 622, and the authors cited by these learned writers. Also Parkhurst’s Heb. Lex. under the head יהוה Jehovah. Vossius de Orig. Idol. ii. 14. pp. 378, 379.

most remarkable mention is made of the god Jevo, and his priest Jerombaál, who was evidently Gideon, the Judge of Israel, styled in holy writ, from his contention with the idolatrous worshippers of Baal, Jerubbaál. Irenæus, Theodoret, Clemens of Alexandria, Eusebius, and Epiphanius have proved that the Jevo of Sanchoniathon was none other than Jehovah; and that the four letters which compose this awful name in the Hebrew, were written in Greek, Jaou, or Jau, or Jao. Diodorus Siculus, after enumerating several legislators who claimed for their laws the sanction of different deities, concludes by mentioning the name of Moses, who, he says, prescribed his ordinances to the Jews, under the authority of the god Jao.* The oracle of Apollo Clarius, at one time the most famous in the world, according to Macrobius, once uttered the following:

Φραζέω τον παντων υπατον Θεον εμμεν' ΙΑΟ.†

“I declare that the supreme God of all is “Jah or Jehovah!” Nearly allied to these traditions is the title Juve or Jove, by which the Etruscans, who were descended from the Pelasgi, Phœnicians, and Lydians, addressed

* Diod. Sic. lib. i. cap. 7.

† Macrobius Saturn. i. 18. p. 246.

their chief deity Jupiter, which itself in fact is only a corruption of Jao-pater. Aulus Gellius also affirms that the most ancient Latin name for Jupiter was Jovis* or Jove. Now the Phœnician U answered to the Hebrew O, and therefore it seems pretty clear that Juve, or Jove, and Jehovah were originally one and the same title, involving in their signification the peculiar attribute of deity, which is self-existence. Varro, cited by St. Augustine, says, "Deum Judæorum esse Jovem, the god of the Jews was Jove;" certainly shewing that it was merely a corruption of, and a tradition derived from the sacred name Jehovah. Seneca assures us that this Juve or Jove was the cause of causes, the great governor and director of the world, and the principle of life and motion. According to Plato, the Greek name Zeus imported, properly speaking, the same that Jehovah does; that is, "the Being of beings, the source of all existence." And in another place, this great philosopher† asks *Τί το ON*

* Jovis is used by Ennius as the nominative case. Montfauc. Ant. Exp. tom. i. p. 34, plate 9. Parkhurst. Aul. Gell. v. 12.

† Plato in Timæo. Justin Martyr, Cohort ad Græc. pp. 19, 20, 23. See also the treatise passing under the name of this great father de monarchia Dei, passim. Plut. Isis et Osir p. 352. Euseb. Prep. Evang. xi. cap. ii. Bryant on the Plagues of Egypt, p. 198. Dickenson Delph. Phœn. x. 136.

μὲν αἰεὶ; γενέσθαι δὲ οὐκ ἔχον, “explain to me that
 “deity *On*, which ever *is*, and never knew
 “beginning nor production.” The title *On*, is
 here equivalent to the Hebrew *n Jah*, *I am*;
 He who *is*, simply, absolutely, and independ-
 ently—the self-existent Being—the *o ON*!
 Hence, from *Jah*, the original name of the true
 God, the ancient Greeks had their *Iη, Iη*; and
 the Latins their *Jö, Jö*, in their frantic invoca-
 tions of their gods. And hence, probably,
 those remarkable characters *Π* (written after
 the oriental manner, from right to left) after-
 wards *ΕΙ*, were derived, which were inscribed
 over the door of Apollo’s temple at Delphi;
 while by the deity *On*, into whose nature the
 Grecian sage was enquiring, was also denoted
 none other than the living God; nor is it likely
 that Plato could have borrowed this latter
 term from Moses, for the scriptures were not
 translated into Greek, until long after his death.
 He had, however, resided three years in Egypt,
 and procured his knowledge of the name of
 God from the same fountain whence the authors
 of the septuagint afterwards borrowed; namely,
 from the priests of the country, who had pre-
 served the tradition and knew the import of
 the sacred title, although, as idolaters, they had
 abused it, conferring it upon their idol the sun,

or his emblem. It is fair, therefore, to conceive, upon all the authorities adduced, that those names of the Almighty Being by which He has been pleased to manifest Himself to man, were not unknown to the heathen.

One instance more on this head shall suffice. The Chronicon Paschale has preserved the response said to have been given by a very ancient oracle to Thulis, one of the earliest kings of Egypt, as follows, when he was asking, who that Being was, that ruled all things?

Πρῶτα ΘΕΟΣ, μετεπειτα ΛΟΓΟΣ, και ΠΝΕΥΜΑ συν
αυτοις.*

Nor need we wonder at this attestation to the great truth of a divine trinity from a pagan oracle, when we remember that among the islands of the Pacific Ocean, a similar traditional idea was handed down from generation to generation. In Otaheite, "the general name for deity in all its manifestations, is Eátooa. "Three are held supreme, standing in a height of celestial dignity to which none others can approach; and what is more extraordinary,

* Cited by Faber in Hor. Mos. in Annot. vol. i. p. 337.

“is, that their names are personal appellations :

1. Tane te Medooa, *The Father*.
2. Oromatow Tooa tee te Myde, *God in the Son*.
3. Tarroa Mannoo te Hooa, *The Bird the Spirit.*†

Such is a very imperfect sketch of the testimony of tradition, to the truth and authenticity of the account given by Moses, of paradise, and the Fall of Man. It might seem presumptuous, perhaps, to affirm how far the Gentiles may be considered as accountable for that degrading use they made of this mass of evidence in their possession. We have the authority of an apostle, with regard to their being “left without “excuse” as to the invisible things of God, which, “from the creation of the world, are “clearly seen, being understood by the things “that are made, even his eternal power and god-“head.” Yet the light which shone upon them from natural theology, as well as the important truths which had been handed down to them by tradition, appear to have been almost wholly neglected: for, “when they knew God, they “glorified him not as God, neither were thank-

† Wilson's Miss. Voy. cited by Faber, *ut supra*.

“ful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” The philosopher in Egypt, compared with the rest of the world, (one nation alone excepted,) might be called, in some respects, almost an enlightened man. He possessed traditions, as we have seen, which pointed, however obscurely, to the leading features of revelation;* namely, the total apostacy of man from his maker, and as a consequence, the necessity of reconciliation between earth and heaven by a vicarious atonement. He was aware, moreover, that the self-existent God was before all worlds, and that “in Him we live, and move, and have our being.” He knew that the vast frame of

* Justyn Martyr complains that in his day the reading of the Sibylline prophecy, and some other writings of a similar nature, was forbidden on pain of death; a circumstance, he affirms, originating from demoniacal malignancy which feared the effect of truth, even *obscurely* revealed as it was, in these singular documents. Apol. pro Christ. ii. p. 82. This seems, however, indisputably to prove that therein *some truths*, and those too of a very important kind, were contained.

nature was the work of His almighty hand, that from darkness light was originally produced,* and that by the power of divine agency the whole universe was pervaded with motion and vitality. He was not entirely ignorant even of those sacred and incommunicable names appropriated to the all-glorious Creator; yet he was contented to serve the creature: he bowed his knee to the Baalim, who were none other than the monuments of the mercy and justice of the true God: he lifted up his eyes indeed towards heaven, but it was only to adore the luminary of day as an emblem of idols, or pay homage to the moon's pale crescent, which, typical as it was merely of the instrument of a world's preservation, was yet deemed by him a more exalted object than the invisible and holy One, who, with a word, had summoned the universe into existence!

Thus, then, does it appear, that knowledge in the head, without a manifestation which touches and changes the heart, profiteth nothing. "The wisdom of the world is foolishness with God;" and even St. Paul had well nigh addressed his Athenian audience in vain. We

* Orphic. Hymn. Gesner. p. 377. Cudworth Int. Sys. lib. i. cap. 4. p. 414. Bryant on the Plagues of Egypt. p. 153.

may learn, therefore, the necessity, as well as the glory of a revelation, which displays God as the reconciled Father of his offending children ; as the affectionate Saviour of every soul that accepts his proffered mercy : and as the ineffable Sanctifier, who changes the heart of man, translates him from a state of worse than chaotic darkness, into the glorious refulgence of the new creation, and hovers over the soul with dovelike pinions the author and source of life, and love, and holiness. Without such a revelation as this, what are the years of life with relation to eternity ? Where is the boasted wisdom which once irradiated from the banks of the Nile ? The sophists and philosophers, with thousands who listened to their lectures, and drank deep at the fountains of human learning, have all passed to their long home, the land of silence and forgetfulness. The sciences which many of them taught, as well as the opinions they supported, or the discoveries they made, will be alike of no account amidst the conflagration of the universe, when all mankind shall stand on the same level before their Judge eternal ! The ruins of Thebes and Memphis, formerly the grand centres, whence all that was wise and noble of a system unenlightened by revelation emanated, are now

objects only for melancholy research, and barely testify to the uninformed traveller, that such cities once existed. But there is a light in which they may be viewed as emblematic of the evidence afforded to the truth of the sacred oracles, by mythology. These are like a noble temple, majestic in their plan, and perfect in their several proportions; while divine inspiration burns within, as the hallowed fire upon the altar. The heathen had heard of this temple, and had even beheld parts of it; but in attempting to rear one similar, the glory of the original was forgotten, and enough alone remained to prove beyond all doubt, the previous existence and perfections of the model they had intended to imitate, but could not. Yet even this stolen imitation of the heavenly structure has fallen—the dromos—the pillar—the propylon—all is one vast cheerless ruin; and if here and there a column be found standing, cloud and darkness rest upon its capital! There is, however, a voice heard from the mighty wreck, which hypothetically lies before us;—It is the voice of tradition, and heard more perceptibly, from the surrounding silence of the scene whence it proceeds: and there is, too, at the same time, a grandeur and fading majesty hovering over these ruins of antiquity, at once both affecting

and awful. Indeed, it could not have been chance that reared such a fabric; and the lines are yet discoverable of its likeness to the greater prototype after which it was designed, and doubtless for the collateral evidence of whose perfection it is even yet thus partially preserved:

the form hath not yet lost
All its original brightness; nor appears
Less than Archangel ruin'd, and the excess
Of glory obscur'd!

FINIS.

2732 T.H.

